

weather to start; Monday, water up, but few got there. It was cold, but very pleasant. Wednesday and Thursday were good and there was a dance. The Convention was led by J. L. Boyd on the subject of Christ. The service was conducted by J. L. Boyd. Bible study by J. L. Boyd. Devotional by Dr. W. H. Boyd. Monday was a day of heavy rain. The devotion was by W. Dukes, Bible study by J. L. Boyd. Afternoon devotion by J. L. Boyd. The sermon was by Rev. J. L. Boyd. Morning, devotional by J. L. Boyd. Lecture, J. L. Boyd. Afternoon M. E. devotion by J. L. Boyd. The devotion was by J. L. Boyd. The sermon was by J. L. Boyd. A talk on "The

ing devotional by J. L. Boyd. Christian Living by J. L. Boyd. Bible study, J. L. Boyd. Services were conducted by J. L. Boyd. Rushing, and J. Y. Boyd. Making for the subject of The Shepherd and the sheep. Brothers brought us a message. Brother Boone on the subject of all close to the subject of Mile on Christ. Made us want to give more. Brother Lord's command, send the gospel to the Boyd brought us a message from the book of the Institute. D. W. Moulder.

REPORTING PAST WEEK ON PROGRAM

Pastor
Rev. T. W. Green
Rev. G. L. Vinson
Rev. S. P. Morris
Rev. S. P. Morris
Rev. A. R. Loftin
Rev. R. B. Patterson
Dr. L. R. Christie
Rev. G. M. May
Rev. A. S. Johnston
Rev. J. E. Wills
Rev. J. L. Vinson
Rev. J. A. Huffstatler
Rev. W. A. Murray
Rev. R. R. Jones
Rev. A. H. Miller
Rev. W. R. Cooper
Rev. J. A. Huffstatler
Rev. J. L. Boyd
Rev. W. J. McPhail
Rev. E. A. Phillips

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., March 19, 1925

NEW SERIES
VOLUME XXVII, No. 12

The newspaper reports would indicate that Mississippi Methodists are voting generally against uniting Northern and Southern Methodists.

It is estimated that William Jennings Bryan through his Sunday School Lesson expositions published in the secular papers addresses more than twenty million people every week.

Two members of First Church, Columbus, recently gave \$400 toward the building of the Baptist Student Building at the M. S. C. W. It's going to be built.

Pastor J. W. Mayfield is preaching in his own meeting at First Church, McComb, and 48 have already united with the church, in five days. Congregations are filling the house. Strong men are being converted. The meeting goes on.

Reports come from Blue Mountain that President Lowrey will begin a campaign for \$200,000 for endowment of the college. There is no man in the state whose efforts will command a more ready hearing and following.

Catholics in America insist that parents should have the right to send their children to their own schools, and we can sympathize with them. But in Austria they insist that Protestants must not have this right.

Pastor John T. Caughley has been in Macon a month and writes that he is delighted with his reception in Mississippi, and hopes he is here for many days. We rejoice to welcome him and hope that the Father's blessing may abound in his work.

Ackerman Church is still without a pastor, but they must have a good deacon and many other good folks for Brother H. L. Rhodes sends in a list of all the families in the church and a check to pay their subscription to the Record for a year.

The Baptist New Mexican passes on the news coming out of Mexico City that Mexican Catholics have organized a church separate from the Roman Church and elected a "patriarch" of their own. The new church will use the Spanish language instead of Latin and abolished the celibacy of the clergy.

The Hamilton-Jefferson movement died aborning, we are told. It was an organization to be composed of Catholics and Protestants of equal number to promote tolerance and good will. The Catholics slammed it on one side and the Ku Klux on the other, and it gave up the ghost. It was widely heralded in the newspapers as a great American exhibition of good will, with Elihu Root as sponsor.

In an editorial The Baptist of Chicago says: "It has been discovered by a recent survey that not many college students lose their faith after they enter college." In the same issue the pastor of the University Baptist Church at Minneapolis, in the midst of thousands of students, says: "I believe that more young people drift away from the influence of the church while at college than at any other time in their lives."

Pastor W. P. Price and his people of Calvary Church, Alexandria, La., dedicate their new house the first Sunday in April.

Rev. Winston Borum has been called to Ruston, La. He has been assistant pastor of First Church, Shreveport.

Rev. W. E. Collins, Federal prohibition enforcement officer, who was killed in Louisiana last week by bootleggers, was a member of First Church, Shreveport.

The Strand Bible Class in Memphis, Central Church, had a contest with a class in Evansville, Indiana, for ten weeks, and won by having 1,260 more in attendance than its competitor.

Pastor J. A. Barnhill will conduct a Bible Institute in his church at Sumner, March 22-27, having to his help, C. T. Johnson, M. C. Vick, W. A. Sullivan and P. I. Lipsey.

Everybody works, including father, in the home of Brother S. W. Rogers, who is in the Louisville Seminary. His wife is in the Training School, four children in the public schools and the baby in the kindergarten. Mr. Rogers is also pastor of two churches nearby.

Belhaven College in Jackson is making a red hot canvass in its home city for \$150,000, expecting also to get \$350,000 from other parts of the state in order to standardize the college. These Presbyterians are not likely to quit till they get it.

A note from Dr. Lowrey published on another page tells us that he and Congressman B. G. Lowrey will go afield forthwith for a canvass of the northern part of the state for \$200,000 for the endowment of Blue Mountain. There's nothing like having a good race, and may all win.

The disease is deep. Occasionally some brother remarks that a certain member of his church wouldn't read a religious newspaper if you gave it to him. Sure; we knew that all the time, and we are glad others are discovering it. But we are not at the end of our responsibility for him on that account. To be sure there are people who do not care for a religious paper. And they need our help. They are our invalid members and we must do something for them. Don't abandon a man because he is sick or spiritually deficient. These people are our problem. Some of them have no more desire for a religious paper than a Hottentot has for a pair of trousers. To this denizen of equatorial regions trousers are an encumbrance if not an abomination. But his nakedness needs to be covered up. And when he begins to be Christianized and civilized, he comes to know it. Some of our members need to be given enough attention till they feel the need of a religious paper. It is a low and lifeless, unspiritual man that finds nothing interesting in religious news or discussion of religious truth or religious work.

Let's help him. Don't give him up. Keep on trying. His appetite will come to him by and by.

Pastor Smalley has been for three weeks in the Baptist Hospital in Jackson, now recovering after a serious operation.

The Tennessee Senate has put its approving vote on the House Bill prohibiting the teaching in public schools of "any theory of creation contrary to the divine plan as set forth in the Bible."

Ex-Governor C. H. Brough of Little Rock has accepted the position of joint field agent and publicity man for two Baptist colleges in Arkansas, one at Arkadelphia, the other at Conway.

Editor Compere reports that Methodists in China have licensed three women to preach. Why should he worry? He does not believe in the women keeping silence in the churches.

W. C. Furr, who has been for five years pastor of McLemore Avenue Church in Memphis, becomes assistant pastor of Central Church. The First Church has also secured an assistant to Dr. Boone in the person of Rev. T. B. Wyatt.

The following churches have been placed in the budget since the last issue of the Baptist Record: Ackerman, sent in by Mr. H. L. Rhodes, Ackerman, Miss.; Gloster, sent in by Rev. L. E. Lightsey, Montrose, Miss. There is a nice list from Liberty Church, also by Brother Lightsey, and Ellisville again sent in the entire list and renewed for the year through Brother Lightsey. Blodgett Church was also placed in the budget.

Maybe the desire for organic union is not as strong among Christians as some might think from the pleas that come from many quarters. We all might wait the outcome of the efforts of Northern and Southern Methodists to get together, which certainly is not getting much support from Methodist churches in Mississippi. It has come to be a great sport of diplomats to accept a thing "in principle", and refuse it in practice.

The Home Board has a word to say to you on page 16. Its work covers the territory of the entire South; its missionaries are sent to natives and foreigners, white, black, and red; its ministry is to the souls and minds and bodies of men. Its appeal is to Baptists; and its dependence is on God and such people as you and me. It has kept faith with the unified program of Southern Baptists. Its record of achievement is in the history and present condition of religion in the South. May the Lord lead in the present emergency, and glorify His name.

Mr. Edgar Wilson has this wholesome paragraph in the Commercial Appeal: "The obscene story teller and the profane swearer from all accounts is becoming lonesome where gentlemen do congregate. The reason is that such individuals when they begin to indulge in such things are left without a quorum. Someone has said that the devil tempts men through their ambitions, their cupidity or their appetites until he comes to the profane swearer, whom he catches without any bait or reward. No one seems to have been found able fitly to characterize the obscene story teller, who would vulgarize the day of judgment."

A LOVING GIFT

By J. R. Scarborough

Probably the most unique and outstanding incident of the great week in the Southwestern Seminary, celebrating the tenth anniversary of the present president, the triumphs of the 75 Million Campaign, and the formal transfer of the Seminary to the Southern Baptist Convention was

A Marvelous Gift

It was the gift of a great building by Mrs. George E. Cowden, of Fort Worth, as a memorial to her beloved and departed husband, Mr. George E. Cowden, one of the best men I ever knew and one of the greatest Baptist laymen Texas ever had. Brother Cowden before his death said one day to his wife, "I believe I will call Brother Scarborough in and tell him that I will build a building on Seminary Hill for the Seminary". His noble wife entered heartily into his purpose. His purpose was not carried out before he died. Some time after his death his wife told me of what Brother Cowden had said and of her purpose to carry out his will in this matter. He never intimated to her that he would like for her to do the thing that he had purposed doing; but the purpose was formed in her heart then to carry out his will.

Mrs. Cowden has been trying since his death to arrange the financial affairs to carry out his will. Recently in a conference she told me her plan to give me the great pleasure of announcing on Wednesday night, February 18th, this great gift in loving memory of her husband.

Unique Features of the Gift

1. It is a memorial by a loving wife and a devoted husband. I have never had two better friends outside of my own blood-kin than Mr. and Mrs. George E. Cowden. He was a trustee from the beginning of the Seminary. He loved Dr. Carroll. They both were among the first supporters and most constant supporters of the Seminary. Some years ago they invested \$10,000.00 in the Endowment of the Seminary. That money is drawing interest now and helping to support these hundreds of students here. Brother Cowden was also a trustee of our great medical and hospital institution at Dallas and was a fast friend of all the causes dear to Baptists. His gifts went far and wide and were always liberal. His wife shared in all the gifts he made. He was and she is as modest and reticent and consecrated and true and loyal to Christ's cause as any two people I know.

So, the noble wife will commemorate the life of her husband and of her own self in this building in the generations to come, in the lives of all those who come to the Southwestern Seminary.

2. The gift is unique in another particular. It will be, as far as I am able to find out, the first and only building in the world dedicated to Gospel Music. There are musical buildings in connection with other institutions, but none of them devoted to Gospel Music. Is it not glorious that the gift of this noble woman in the memory of her noble husband is to be the housing place for this great School of Gospel Music where singing evangelists, choir directors, pianists, personal soul-winners, and other workers in the Master's Kingdom will be trained as long as the building stands? Great streams of triumphant praise to Jehovah and of power, soul-winning and Kingdom-building, will go out from these halls to win the lost and build the Kingdom of Christ.

Prof. Reynolds and his strong and great corps of Gospel music teachers and a wonderful student body already are doing a marvelous work, sending out some of the very finest trained workers as evangelistic singers, choir directors and pianists.

The building will be 170 feet long by 140 feet deep, will contain classrooms, studios, practice rooms, study hall, a great reception room, recital hall with pipe organ, and every modern equipment for a school of music. It will be three stories and will be a magnificent structure and beauty-spot in Fort Worth, and a building to be

loved by Gospel singers the world around. It can easily take care of a school of music numbering 250.

3. This gift is unique in another particular and that is that it is Mrs. Cowden's will and pleasure that the money to build this building with shall pass through the treasury of her church, the Broadway Baptist. In her letter to me she says, "Believing as I do, that the church treasury is the storehouse of God and should be honored by all our gifts, it is my wish that this money shall pass through the treasury of my church". As far as I know this is the first large gift, except those made through the 75 Million Campaign, that has passed through the treasury of a church. This is a unique, noble and worthy example which Sister Cowden has set for all the other people who love Christ to follow. I join her in this effort to honor the church of Jesus Christ.

4. Another glorious characteristic of this gift is that it was voluntary and unsought. It grew up out of the loving heart of a noble layman, expressed to his wife in his lifetime and carried out by her in the same voluntary spirit, out of her part left by her husband. There is a strange coincidence about this. Before Brother Cowden died I had made a plan in my own heart to go and see him and his wife about a noble gift to the Seminary. That was just a few days before he died; and I planned to go the next Sunday. But he died before the next Sunday came. It shows that God's Spirit was working in more than one heart. I thank God for the voluntariness of this gift. This gift does not in any way interfere with the regular and liberal contributions of Sister Cowden to her church and the denominational causes. She is a tither, and regularly and systematically puts the tithe into the treasury of the church; and this is an offering above the tithe and comes out of a loving heart, voluntarily.

A BRAZILIAN NATIONAL BAPTIST CONVENTION

ARTICLE 2

By J. F. Love, Cor. Sec'y

The conduct of business by the recent Brazilian National Baptist Convention was attended by features which mark it a typical Baptist meeting. At one stage of the proceedings I wrote in my notebook, "Beautifully Baptist". There was no ecclesiastical steam roller in evidence. Every individual was in the full play of his liberties in Christ but, with only a suggestion to the contrary here and there, everyone knew how to use and not abuse this liberty. The body was a deliberative one and it deliberated. Everything was brought into the open and discussion was free and easy and many participated.

The Convention considered those departments of Christian service which are familiar to those who attend general Baptist meetings—Christian education, home missions, publications, foreign missions, etc. The chief matter, however, before the body was the consideration of policies and plans of co-operation between that Convention and the Foreign Mission Board. This matter was known to be uppermost in the minds of many of the brethren who had come to the Convention, and there was no effort to table it or to repress anyone in discussing it in an orderly, Baptist fashion. After the manner of Baptist meetings, this question was referred to a representative committee which gave it long and earnest attention, and then brought it into the open sessions where discussion of recommendations of the Committee was frank though fraternal in spirit. The decisions which were finally reached were embodied in two reports which were referred to in the first article of this series. One of these reports dealt with the basis of co-operation or certain questions of Baptist polity which of necessity must be observed in all Baptist co-operation.

The second paper dealt with plans of co-operation and finely supplemented the first. Both were adopted by a representative committee,—the latter with two additions to the committee and with

several brethren who had been influential in bringing the matter to the Convention called into conference to help frame an acceptable report.

The Report on Polity

This report dealt with the autonomy of the churches, the autonomy of boards, the autonomy of conventions, and then applied these things to the question of co-operation. The section on the autonomy of the churches closed with this sentence referring to this autonomy:

"This is freely and frankly recognized by all parties to this agreement".

That which referred to the autonomy of the boards affirmed this autonomy but recognized the fact that boards may have some limitations prescribed and courses for them defined by the churches which call them into existence.

The same distinction was drawn with regard to conventions. The whole clause concerning conventions reads:

"Like boards, conventions are within the limitations which are fixed for them, autonomous bodies existing to carry out the will of the churches and subject to the churches. This, too, applies to the Brazilian Baptist Convention and to the Southern Baptist Convention alike".

Applying these universally accepted Baptist principles as to the autonomy of churches, boards and conventions, to the question of co-operation, it was agreed that no board or convention could impinge the autonomy of a church. It was also agreed that since all boards and conventions, within the limitations which are fixed for them in their creation are autonomous, no board can lawfully intrude the autonomy and responsibility of another board or convention. Take one sentence as a sort of summary of the lengthy discussion of this report in making clear the legitimate application of this question of autonomy to the question of co-operation.

"Moreover, when churches, boards or conventions enter into co-operation with other churches, boards and conventions, they must not only protect their own liberties and autonomy, but they must also respect the liberty and autonomy of those with whom they co-operate."

We wish there were space in our denominational papers for the whole of this report on the basis for the co-operation of the Convention and the Foreign Mission Board, Southern Baptist Convention, but we dare not ask that these lengthy reports be given place in the crowded columns of our papers. Suffice to say that this report on autonomy was adopted by the unusually large Brazilian Convention with two dissenting votes, and that these votes were cast not in objection to anything which was in the report, but because of things which were not in it; and to satisfy these brethren and those who had more or less sympathy with them, the committee with two additions to it was returned to conference room to prepare a second paper which dealt with plans of co-operation. While this was in perfect harmony with the first report, it went beyond it in settling some questions of detail which would necessarily come up in the operation of the terms of co-operation. This report dealt with the control and conduct of schools, how Brazilian churches, boards, etc., were to proceed to get relief through the Foreign Mission Board for their necessities, and plans for advancing the evangelistic work in Brazil.

This report was presented by unanimous committee, after having on the committee and in the conference of the committee ample representation of all shades of opinion as to these matters, and was unanimously adopted by the Convention. The last two paragraphs of this report will show the spirit in which conclusions were reached in committee room and action taken by the Convention.

"Finally, your Committee recommends that the paper which was adopted yesterday, and this which we now submit, if same is accepted by the Convention, together with a statement made to the Committee by the Corresponding Secretary of the Foreign Mission Board, and which has been requested for publication, be printed by the Sunday School and B. Y. P. U. Board in suitable form, and that this document be placed in the hands of as many members of our Brazilian Baptist churches as possible.

"We further recommend and beseech that this Convention wait these evidences of our fellowship in Christ and our desire for harmony and unity among our brethren with

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its prayers and that the messengers to this Convention have special seasons of prayer in their churches to the end that this unity may be more perfectly realized and that with the increase of unity there may be such increase of the blessing of God upon our churches as shall bring a new revival of New Testament Christianity and conversion of sinners in all our land."

We believe that every reader of these lines will admit after reading the above, that anybody in America, or any representative of anybody who may be sent to Brazil, who interferes with these plans for fellowship and co-operation among Brazilian brethren and the Brazilian National Convention with the Foreign Mission Board, will be guilty of a high crime against the Kingdom of God.

Another article will tell something of what this writer has seen and felt concerning the future for our Baptist cause in Brazil.

A CALL FOR A TRUCE IN COLLEGE ATHLETICS

In a recent number of The Christian Work, a college president calls for a truce in college athletics. He suggests that some of the leading colleges declare a truce in intercollegiate athletics for two years. He hopes others would follow this example, and this would do away with present college feeling that, in order to maintain college honor, each college must put out each year a winning team in from one to three sports, which is impossible, and leads to this abnormal and deleterious search for athletes to go around.

In support of this call for an athletic truce, he makes several charges against the present-day college athletics. Among these are: College athletics are a false advertisement. He says: "Up to date, every careful statistical investigation has shown that the athletic persuasion to increase student attendance is of minor importance." "Indirectly, the putting out of winning teams does advertise the school by making a name familiar to large numbers of people. But this is a publicity of doubtful propriety and questionable results. A bank wishes to be known for its success in performing the functions which strictly belong to the banking business, and not for the social graces of its stockholders, or office force in parlor or dance. Should a college, an educational institution, have any lower standard of publicity?"

It is deceitful.

"The truth is that the alumni are deceiving themselves. They are being seduced by their own natural love of excitement and of pleasure in conversation about sports. The excitement and pleasure are legitimate and normal certainly. Athletics is one of the human interests that every man should find pleasure in, but these alumni ought to be honest about it and not be professing their great devotion to Alma Mater while they neglect the 'weightier matters of the law', in her regard. The average alumnus will talk by the hour over some football star whom he knew in college, but never even think of the faithful student in his class who is out making good in life and who now quite surpasses the 'star.'"

It injures men morally and physically.

"The college athletic system of today is injuring men morally and physically. It appeals to their commercial instincts in the name of liberal education. It destroys the sense of modest self-appraisal by tempting men to over-rate their ability in athletics in order to procure the largess. It inculcates the idea in the mind of getting something without adequate return and sends them out with the notion that they belong to the chosen few to whom the world owes praise and a living without too much effort. Many a young man has had his ethical sense blunted. It has not been the game on the field, but the system which led to his being there which did this to him."

It unfit for exacting scholastic pursuits.

"Of course, your football enthusiast and your cynical coach whose peculiar ability makes the system remunerative for him, will cry out against this charge and bring up instance upon instance of the 'stars' who have made good, but they do

not tell you of the larger number who failed. If the college teachers to whom falls the problem of closing the breach between the gridiron and the task in the class room could speak out, there would be a chorus of testimony to the truth of this statement."

It is extravagant.

"Our modern system of intercollegiate athletics is started on the road of increasing cost. It is being tempted by the lure of gold. Without dwelling upon the lack of equable relation between the salary of an athletic coach and the average college professor; the present investment in stadiums, the ever-increasing expensive equipment for teams, the awards, the training tables, the long trips and what not, all in the name of physical training, have made this one of the most expensive departments of modern school life. This is only the initial and direct outlay. When we look at the expenditures of the students and others at the ticket office and at places of refreshment and of business generally in the locality of a 'big game,' we wonder whether we have colleges of liberal education or are engaged in the circus business, with a few educational side-shows. The move championed by Calvin Coolidge for simpler forms of living and the reduction of costs in government, should reach the zone of college athletics."—The Presbyterian.

LAYMEN VOICE THEIR VIEW OF 1925 PROGRAM

The Southern Baptist layman is for the 1925 Program because it embodies GOOD SENSE in both business and religion—good sense in business in that it takes care of ALL our general causes: missionary, educational and benevolent, IN ONE BUDGET, subscribed AT ONE TIME and payable regularly at the regular service of worship in the various churches; and GOOD SENSE IN RELIGION because SUCH A PROGRAM represents our efforts as followers of Christ to carry out his WHOLE commission to the WHOLE world.

The 1925 Program appeals to the layman also because it represents an effort to enlist EVERY individual Baptist, through his local church, in the support of ALL our denominational enterprises. This is the New Testament plan and should, therefore, be the Baptist plan.

But for this Program to succeed it must be earnestly presented to, and be adequately supported by ALL the churches. If our churches fail to co-operate in this effort, to whom shall we look for support? The cause of Christ and our denominational life would suffer irretrievably in such a backward step.

Work Must Be Reinforced

The missionary and educational work of the Baptist denomination is at a crucial stage. If Southern Baptists fail in this hour all of our missionary and educational activities must be curtailed. Instead of increasing our force and our equipment on the foreign field, we shall have to retrench. Instead of carrying forward on a larger scale than ever before the work of our Home Board, we shall have to lessen our activities in that direction. Our Boards are laboring under a great indebtedness, due to the fact that many who pledged to the 75 Million Campaign have for one reason or another failed to pay their pledges. We are not unmindful of the terrific losses which fell upon hundreds of thousands of people in the general shrinkage of business after 1920. Many of those who pledged at the beginning of the Campaign were bankrupted by this depression. But, on the other hand, many others have prospered, and thousands who did not pledge anything are in a financial position to do so now.

Expansion Demands Liberality

This indebtedness, therefore, was not due to any lack of judgment on the part of the Boards, but was wholly due to the fact that having accepted in good faith the pledges made, the Campaign for the extension of home and foreign mis-

sion work and other activities was based on these pledges. Over against the debts that have been incurred by our Boards are the new fields and other enlarged operations made possible, but these obligations must be taken care of at the earliest possible date. We earnestly appeal to the laymen of the whole South to realize the responsibility which rests upon them to take up these burdens, and in every church, great or small, to enlist the co-operation to the extent of their ability of every member. Some are already contributing to the extent of their ability but hundreds of thousands are not contributing at all. Will not the officials in every Baptist Church in the South bestir themselves immediately, actively, and with the love of Christ in their hearts, to enlist the co-operation of every member in this Campaign?

We Are Able to Do the Task

There are over 3,500,000 Southern Baptists. Taken collectively they are a RICH people. When they are adequately informed and properly appealed to they are a RESPONSIVE, GENEROUS people. They are committed to the Baptist principles of co-operation. The 1925 Program proposes nothing more than REASONABLE support of all our denominational enterprises, with EVERY member of EVERY church having a definite share therein.

Believing that the Program is COMPREHENSIVE in that it embraces all our general causes; SCRIPTURAL, in that it seeks to support the WHOLE commission of Jesus Christ through methods of systematic and proportionate giving set forth in the New Testament; REASONABLE, in that it contemplates the provision of only the actual necessities of our organized work; and URGENT in that if the sum contemplated is not raised our work will suffer beyond repair, we are appealing to our fellow laymen throughout the South TO SEE TO IT THAT THE EVERY-MEMBER CANVASS IN SUPPORT OF THE 1925 PROGRAM is speedily completed IN EVERY CHURCH through the definite enlistment of EVERY MEMBER in GIVING EVERY WEEK to EVERY CAUSE FOSTERED BY SOUTHERN BAPTISTS.

J. Calvin Moss, Virginia
Gilbert T. Stephenson, North Carolina
I. H. Hunt, South Carolina
Ben. S. Thompson, Georgia
J. H. Anderson, Tennessee
Geo. E. Hays, Kentucky
C. M. Wasson, Illinois
W. A. Davis, Alabama
A. A. Murphree, Florida
J. M. Hartfield, Mississippi
W. A. Nabors, Louisiana
I. W. Shannon, Oklahoma
J. P. Runyan, Arkansas
Pat M. Neff, Texas
A. W. Hockenull, New Mexico
J. A. Hemphill, Missouri
Richard H. Edmonds, Maryland

Reports are coming from the "road" that theatrical shows which have flourished like mushrooms in the foul soil and fetid atmosphere of Broadway are being coldly rejected by the decent provincials of the great open spaces, where men are still men enough to resent insults to their wives and daughters. It is not at all certain that anyone can tell the American theater anything which the men who exploit it will have the common sense to comprehend. Any one who criticises nakedness, profanity and obscenity is a "fanatic" intent upon throttling all the amusements of the people and a person to be howled down with abuse. It is poor policy! Instead of manifesting the intelligence of the bandar-log and the manners of the gutter in opposition to suggestions which express the sentiment of America, the men who are responsible for the theater (and for the movies) had best begin to take stock and clean house. This is the voice of the church, but it is also the voice of the box office.—The Baptist.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

EASTER DAY AND OTHER DAYS

John G. Holland somewhere made the remark that most everybody likes fish, but nobody likes anything that tastes fishy. That looks like it ought to be true, but sometimes it seems that it is not. The idea is that everything and everybody has his or its own individuality, which may be perfectly proper in the original, but that nobody admires imitations or imitativeness. To change the comparison a bit, there are many people who like onions, though some do not; but we have yet to find anybody who likes his meat cooked in a skillet in which yesterday's onions were fried, said skillet having not been washed in the meantime.

Now these things are a parable setting forth what we think of Easter and Easter observances. There are some people who believe in it; believe in celebration of days, making great festal occasions of certain seasons. They have a church calendar fixed by custom, or by tradition, or by the authority of the "Church", which to them is of more binding obligation than the Bible itself, and to depart from it or fail to observe it, would bring down the whole catalogue of saints on their unhallowed heads. These people can twist the Bible to suit themselves, or ignore its plain teaching on the ordinances of the gospel, but not to know when all the holy days come around, why that would be "too utterly too too!" They freely tell you that they have changed the ordinance of baptism from its original form of a burial and resurrection to the more convenient method of sprinkling, but they dare not touch the hallowed structure of tradition and custom by failing to celebrate the resurrection by a solemn or glad ceremonial on Easter Sunday. Now these people have the stamp of tradition so deeply impressed on their minds that they have no place or patience for the direct and plain teaching of the Bible. They make void the word of God by their traditions. They are the sort of people Paul is writing to when he says, "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." All such procedure is contrary to the spirit of the gospel.

But while many of these people above described are sincere in their observance of Easter and other days, there are other people who have no genuine convictions which lead them to observe the day, but they are simply doing it because "other churches are observing Easter", and if they don't do it they are not in style and will lose some of their flocks. It may be said without hesitancy that too many people who observe Easter have no more purpose to celebrate the resurrection of Jesus than if they had never heard of it. It is simply a day for a big ecclesiastical blow out. They are ministering to their own pleasure in coming but like a garden in full bloom of spring clothes. And a church becomes a show place on a par with a spring opening in a big department store. These people are using a church festival to show their new millinery. And as for the so called worship in the churches it is a part of the same program, ministering to the entertainment of the curious and religiously

indifferent; the only occasion when they come to church.

Some of our Baptist churches are merely imitating the Romish practice. They are not fish, they are simply fishy. Their whole Sunday menu has the odor of last week's onions left over from the Romanist's skillet. It wouldn't be a bad idea for the preacher to give his people a good sermon on baptism, the ordinance which the Lord himself instituted as a perpetual memorial of His resurrection. How about it?

PUBLIC READING OF SCRIPTURE

What can one brief article in a newspaper do to help in the appreciation of so great a matter! Why, whole chapters in books on preaching and public worship have been written on this subject, and how little good they seem to have done! The Bible is simply butchered in the house of God and on the tongues of its friends! There is no part of public worship which is more important than this, the reading of the Bible. And there is no part that is so poorly done. And that is saying it strong.

We are not here complaining about the faults of those whose education makes it difficult for them to read properly. No, that is comparatively a small matter. We are speaking of those who ought to know better and who do know better; but whose lack of understanding, or lack of sympathy or lack of appreciation of the value of the truth they read, permits them to make a mess of the reading of God's word; or who run over it so carelessly as forever to discount it in the minds of their hearers. Isn't it a fact that fewer people in a congregation pay attention to the reading of God's message in the Book than to any thing else that is said or done in the "service"?

Where does the trouble lie? Is it laziness that prevents a preacher giving sufficient time beforehand to familiarize himself with the scripture reading, so that his reading of it makes no impression? Does he imagine that what he has to say about it afterwards in his sermon is deserving of more careful and forceful enunciation and emphasis than the Word which he reads? Or is it unimportant because he is going to talk about something else anyhow and not about the Word which he reads? Then why bother with the reading at all? Why mutilate the Word of God?

With most men it is simply thoughtlessness, which is utterly inexcusable in a man whose business is the ministry of the Word. Reading according to the etymology of the Word, means interpreting. A man who read interpreted to others the meaning of the written characters which they did not understand. And to this day reading when it is properly done is interpreting to others the meaning of words. No man can interpret to others what he does not himself know. More than that, no man can interpret to others that which he is not, at the time of reading, feeling and thinking and experiencing in his own heart. Even a phonograph must bear the impression in its own discs of the message which it has received, and it is repeated from its own bosom.

No we are not here giving lessons in reading. We are insisting that any preacher, or anyone who publicly reads the Scriptures can do better if he wants to, and is willing to try and keep on trying. You can get more from one man's reading a paragraph from the Bible, a better understanding of it, feel more the force and beauty of it, than if you heard another man preach on it for an hour. Just remember it is God's word, God's message to men, that he wants men to know and to do; just let him say it through your voice. You don't have to storm; you don't have to elocutionize. But you do have to know what it means and be thoroughly sympathetic with its purpose. Maybe if we lived more in the company of the Lord we could better catch his spirit and reproduce his tone.

GLORIFY THY NAME

Dr. J. M. Pendleton in his autobiography tells of a great revival in his church at Upland, Pa., many years ago, which swept the whole church and community, and brought many souls into the kingdom. He says the revival began with the preaching of a sermon on this text: "Glorify Thy Name." And there's a reason. And it's well worth studying out.

There are many so called revivals which are like Jonah's gourd, they give out too soon. Or the effects of them are described in the parable of Jesus which says, "They withered away because they had no depth." A great revival should have four dimensions, height, depth, length, and breadth. That is, it should come all the way down from heaven; it should go down into the deepest places of men's souls; it should spread over a wide area, and it should last forever. The length and breadth of it will depend a good deal on the height and depth of it. And our conviction is that the height and depth are shown in this text: "Glorify Thy Name."

Something was said in recent issues of the Record about the meaning of glory. We are not going over that now, except to recall that it has two ideas inherent in it, namely of something which God reveals or declares; and the other side of it is the apprehension of it by the mind and soul of man. These are the height and depth, if you please. There is no light unless there is a central luminary which is giving out and giving of itself. Neither is there any light, if there is not a sound eye to receive it.

If God is glorified he must be made known. The Bible and all creation declare that it is the will of God to make himself known. That is what creation is for. That is what the Bible is for. That is why Jesus came into the world. That is His office in the Trinity, from all eternity. And these words, "Glorify Thy Name" is a prayer from His own lips. It is the burden of His heart and the business of His life.

Now if to be a Christian means to carry out the will and work of Christ, to finish that which he began to do and to teach, then it is ours to glorify God. But this is not a simple and easy task. When Jesus made this prayer, he was facing death. His work and his purpose, his mission, was bringing him to the cross. But little remained that he could do till he encountered the cross. He was now under its shadow. He says, "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

To pray this prayer means utter self-abnegation, the renunciation of one's own life, and will, and pleasure; the putting of all these into the furnace that they may be consumed for the carrying out of the will of Christ and the glory of God. Is this not the very heart of the Christian message and the Christian life? Is this not the taking up of the cross; the being crucified with him? If we miss this do we not miss the central idea in the gospel and the Christian life? Is it not the teaching of that ordinance which says, "If we have been planted in the likeness of his death, we shall be in that of his resurrection also." Is it not necessary for us willingly to be conformed to his death that we may attain unto the risen life?

Just one other thing in conclusion, you will notice that this prayer of Jesus brought an immediate answer. The words were no sooner out of his mouth than there came a voice from heaven saying, "I have both glorified it and will glorify it again." The electric current is no more prompt in answering when the switch is turned on than is God in answering when we are able to pray sincerely, "Glorify thy name." Are we ready for the sacrifice? Are we ready to be consumed? Then is God ready to manifest himself in our lives and in our midst.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Evangelistic Work

Reverend W. W. Kyzar, pastor at Blytheville, Arkansas, and formerly an enlistment man for the sixth district of Mississippi, will begin work in Mississippi as State Evangelist about the first of June. He has requests already for about six meetings. Churches which may be interested may write the State Board office for engagements until Brother Kyzar arrives in the State. Mr. M. E. Perry, who has been Evangelistic Singer for Howard Williams for some time, has promised to join Brother Kyzar in his work.

Associational Rallies

It is very important that an associational rally shall be held in every association before the first of April, preferably the fifth Sunday. This meeting should include all churches within the bounds of the association. The needs of the various departments should be set before the people. The association should be organized for reaching every church during the month of April with good teams of workers to lay upon the hearts of the people the pressing needs of the cause. It will be well to advocate an all day service in all the churches during the month of April. The object of this meeting should be, first, to complete the canvasses for the 1925 program in the churches which have not already done so. The second object should be to raise the largest amount of cash possible. Such a campaign has been made necessary because many members have

not pledged to the 1925 program. On this special day in April, those who are in arrears on their pledges should be encouraged to pay up to date and those who have made no pledges to make the largest offering possible.

If our people will contribute as much in April this year as they did two years ago, Mississippi will have half of her goal of \$700,000.00 by the first of May and only half of the year will be out.

April 19th is being pointed to as the day throughout the South in which all Southern Baptist Churches are asked to make their large offering to the Kingdom work.

Let us raise \$50,000.00 in our Sunday Schools the fifth Sunday in March, prior to that to give us a good start for April. Fix your goals and work towards them and send your contributions in promptly to be distributed on a percentage basis on the 1925 program and let your church receive credit.

Foreign Mission Board Receipts

The receipts of the Foreign Mission Board for February amounted to \$6,758.67; Home Missions, \$1,577.65; Hospitals, \$717.73; Ministerial Relief, \$638.00; New Orleans Baptist Hospital, \$216.06; Orphanage, \$435.61; State Missions, \$2,345.91; Christian Education, \$3,668.03. It will be observed that Foreign Missions received nearly

(Continued on page 8)

BLUE MOUNTAIN COLLEGE TO BE ENDOWED

When the Education Commission met in Jackson on Thursday, January 22nd, and made the offer to Woman's College in reference to raising \$200,000.00 endowment, they made exactly the same offer to Blue Mountain College. There was never any doubt but what Blue Mountain College would accept the offer. However, we have been slow getting started on account of the fact that the president of Blue Mountain College had offered his resignation to the Board of Trustees just six days before the offer was made.

Dr. W. T. Lowrey and Dr. B. G. Lowrey will both be in the field soon seeking out the friends of Blue Mountain College in a private way, as required by the order of the Commission. Other workers will be added later. Let all our former students, patrons and friends remember that Blue Mountain College must be endowed. It is a necessity. Mississippi Baptists have four Baptist colleges. Blue Mountain College is the only one in the northern half of the state, and of course, the northern half of the state will not consent to be relegated to the rear. To do so would in a large measure turn North Mississippi Baptists to the state schools and schools out of the state. Let all who love B. M. C. and the things that B. M. C. stands for begin now to think seriously and pray earnestly in reference to the crisis that is now upon us.

—W. T. Lowrey.

Identification Certificates and Enrollment Cards

Those expecting to attend the Southern Baptist Convention in Memphis may obtain identification certificates by applying to this office. A two cent stamp will bring your certificate and also your enrollment card. If you have clergy permit, you will not need the identification certificate to entitle you to reduced rates.

Will Southern Baptists Make a Worthy Record by May 1?

IT CAN BE DONE!

Southern Baptists can make a worthy record by May 1—

1. By the fuller enlistment for the 1925 Program.
2. By giving week by week.
3. By observing Home and Foreign Mission Day, March 29.
4. By reaching a great cash objective of \$4,000,000 by May 1.
5. By making April 19 a Red Letter Day.

We should make April 19 a day of the most general and generous giving by the Baptists of the South for the whole program. An offering should be made in every church, from every member and every Sunday school pupil, of the 28,000 churches with 3,500,000 members and an annual income of \$1,500,000,000. **Begin now, get good ready, carry it through in a great way.**

WHO SHOULD GIVE?

1. It is not asked that those who have pledged and are giving regularly should make a con-

tribution unless it should be a free will offering.

2. Those who have made pledges for the 1925 Program but are somewhat behind. The payment should be brought up to date.
3. Many who have made no pledge but who should give.
4. Many who made pledges to the 75 Million Campaign, who for reasons have not paid, will be glad to absorb a part or all of this in this universal offering to the 1925 Program.
5. Members of the Sunday schools.

WOULD MEAN MUCH FOR WORK

Such a record would relieve the exigencies of our institutions and activities, establish confidence in our program and insure a good record for 1925.

Every individual, every church, every association, every state, making a good record by May 1st will make for the whole South a record which will rejoice our hearts and glorify our Lord.

Let's Do It!

HEADQUARTERS COMMITTEE

1925 BAPTIST PROGRAM

THE NEW ORLEANS HOSPITAL

By Louis J. Kristow, Superintendent
New Orleans, La.

The Southern Baptist Hospital now under construction in New Orleans, is the outcome of the prayers and faith of a woman, a former Roman Catholic. Its first suggestion came from her to the congregation of Central Baptist Church of New Orleans, of which she was a member.

The church enthusiastically approved the suggestion, and petitioned the district association to take such steps as might be necessary to enlist the Southern Baptist Convention in the enterprise. The association memorialized the Louisiana State Convention, which in turn presented the matter to the Executive Committee of the Southern Baptist Convention. That body referred it to the committee on hospitals, which reported to the Southern Baptist Convention in Washington in May, 1920, suggesting that the matter be referred to the Home Mission Board, "with the request that this Board take under consideration the proposed enterprise".

The Home Board appointed a committee in June, 1920, to look into the proposition, and in September of the same year agreed to build the hospital, and so notified those representing the city of New Orleans. Secretary Gray selected two squares of ground on Napoleon Avenue for the hospital, and the Board agreed to build a hospital on this property to cost ultimately "not less than two million dollars," provided the land was given by New Orleans. Thus the contract was sealed more than four years ago. The formal, legal contract, however, was not executed by the Home Mission Board until the fall of 1922—the contract which is recorded in the Orleans Parish records.

It was not until two more years had passed that ground was broken for the structure. But now those two vacant lots present a busy scene, as hundreds of workmen are laboring to bring into being the house which will be the materialization of Mrs. Kelly's dream of years ago.

The hospital seems to find a responsive chord in the hearts of the people of the Convention, too. From every State we are receiving letters which indicate that the Convention followed the desire of its constituency in endorsing the Home Board's agreement to build the hospital. Even this day, I have received a letter with a check for \$250 in it, from a brother at a distance, who feels that the hospital will not only be an agency of gracious physical ministry, but of spiritual service as well.

In this great city of more than 400,000 population, overwhelmingly Catholic, there is only one Protestant hospital, a small institution of about eighty beds. In every part of the city may be seen imposing Catholic institutions—schools, colleges, seminaries, orphanages, old folks homes, hospitals, rescue homes, and the like—but there is no imposing Baptist institution save the Bible Institute. The Southern Baptist Hospital will be its handmaiden, its fellow worker. The very building will be the largest, tallest, most stately in its section of the city.

Membership in Southern Baptist churches in New Orleans has nearly quadrupled in the six years the Baptist Bible Institute has been here. May the hospital prove so worthy an agency!

All the field forces of the State Convention Board will be mobilized during April for the round-up campaign, that we may put new courage into our 1925 program before the meeting of the Southern Baptist Convention in Memphis in May.

The girls at the Woman's College in Hattiesburg volunteered to show their interest in the endowment campaign by doing without one meal each week for the rest of the session, and giving what is saved thereby to the campaign. That is buffeting the body to some profit.

SPECIAL ANNOUNCEMENT SOUTHERN BAPTIST CONVENTION MEMPHIS, TENN. MAY 13th-17th, 1925

The General Committee on Entertainment of the next session of the Southern Baptist Convention authorizes the following definite announcement.

All who desire HOTEL reservation for the Convention will please communicate DIRECTLY with the MANAGER of the HOTEL.

All who desire reservation in PRIVATE HOMES (where entertainment will be furnished at the rate of \$1.50 per day for lodging and breakfast) will please communicate with Mr. J. E. Dilworth, Chairman of Committee on Assignment, 493 So. Main St., Memphis.

The Hotel Managements desire that all applicants specify the EXACT DATE AND HOUR of arrival in Memphis. About 1,200 rooms have been assigned by Hotels for Convention delegates. We give below a complete list of Hotels with the number of rooms and rates per day which will be strictly adhered to.

Name Hotel	1 Person Rooms	No.
Claridge	\$3.50 up	350
Gayoso	3.50 up	300
Chisca	3.50 up	400
Marquette	2.50 up	75
Athens	1.50	70
Plaza	1.50-2.50	50
Gehring	2.00	40
Jefferson	0.75-1.00	35
Washington	2.00-2.50	30
Cochran Hotel	1.00	30
Winona Hotel	1.50-2.00	30
Broadmore	1.00-2.00	30
St. James	1.00-1.50	25
Hotel Weakley	1.50-2.00	25
Phoenix	1.00-1.50	25
Waldorf	1.00-2.50	25
Longinotti		
Elite	1.00-2.00	
Parkview Hotel	3.50-5.00	350
Adler Hotel	1.50-2.50	190
Polk Apt. Hotel	2.00-3.00	25

For special information write to either of the following—Dr. A. U. Boone, General Chairman, First Baptist Church, Memphis, or Dr. E. E. George, Chairman of Publicity, Y. M. C. A., Memphis.

FOR THE OLD PREACHERS

The secretary of the board of finance, Methodist Episcopal Church, South, announces that he has in hand the first year's quota of \$2,000,000 for the superannuate endowment fund. A five-year campaign is on to raise \$10,000,000 to support the old Methodist preachers.

At present these pensioners get \$200.00 a year. It is purposed to give them \$800.00. They ought to have it.

If some of them had spent their lives in working for their own interests, as they have in working for the souls and bodies of humanity in general, they could now be living on country estates in the summer and golfing in Florida during the winter.

Very few ministers of any denomination ever lay up anything for the proverbial rainy day—not because they are lacking in business ability or energy or thrift, not at all. But because they forget self and wear themselves out ministering to the spiritual and material needs of their fellow men.

Money spent for support of these aged ministers is better spent than the money invested in battleships or other equipment to emphasize the prowess of a great nation.

The more preachers we have the fewer battleships we need. And if Christian nations paid more attention to the teachings of these men of the cloth, we could forget "foreign entanglements," and laugh at all this talk of "the next war."—Commercial Appeal.

SOUTHWIDE EDUCATION IN THE CAMPAIGN

By Albert R. Bond, Editorial Secretary
Education Board, S. B. C.

The final reports on the receipts for Southwide education in the 75 Million Campaign were received the first of March. Hence it has not been possible to give a statement until now. The credits to the states include the amounts of campaign expenses charged by them against the Southwide objects. The amounts distributed to the institutions include their proportion of the Campaign expenses charged by the states. The Education Board made no charge for handling the funds. The total allocation for Southwide education in the Campaign was \$3,000,000.00. The total receipts from the Campaign for Southwide education amount to \$1,524,666.09, which is 58% of the allocation.

Receipts by States

From May 1, 1919 to Close of Campaign

Alabama	\$ 83,741.42
Arkansas	40,829.36
District of Columbia	12,252.45
Florida	39,630.26
Georgia	177,554.60
Illinois	14,876.19
Kentucky	190,416.22
Louisiana	52,532.12
Maryland	35,033.45
Mississippi	100,387.35
Missouri	5,031.53
New Mexico	8,185.39
North Carolina	154,339.69
Oklahoma	34,395.30
South Carolina	120,709.77
Tennessee	97,713.72
Texas	153,555.99
Virginia	202,628.03
Miscellaneous	853.25

Total.....\$1,524,666.09

Distribution to Institutions

Southern Baptist Theological Sem.	\$ 254,110.91
Southwestern Baptist Theo. Sem.	254,110.91
Baptist Bible Institute	254,110.91
W. M. U. Training School	152,466.56
Southwestern Training School	101,644.39
American Baptist Theological Sem.	101,644.40
Montezuma College	50,822.24
Stetson University	50,822.23
Ouachita College	50,822.24
Ewing College	50,822.23
Louisiana College	50,822.24
Ridgecrest	25,411.11
Education Board	127,055.72

Total.....\$1,524,666.09

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS MAY 1-MARCH 1

	1924	1925
Alabama	\$ 18,776.49	\$ 26,667.53
Arkansas	11,742.92	1,677.98
District of Columbia	6,200.85	1,124.68
Florida	14,124.39	20,802.17
Georgia	48,100.97	54,400.83
Illinois	1,000.00	232.22
Kentucky	48,317.30	46,989.50
Louisiana	12,261.09	14,336.15
Maryland	12,709.32	10,295.89
Mississippi	29,726.53	43,151.60
Missouri	15,502.28	16,560.38
New Mexico	1,547.84	1,346.17
North Carolina	47,893.57	59,307.26
Oklahoma	17,221.42	11,166.54
South Carolina	21,045.10	13,188.97
Tennessee	26,223.20	27,273.84
Texas	182.39	15,663.85
Virginia	73,992.02	76,974.91
Miscellaneous	2,117.58	4,558.85
Total	\$408,685.26	\$445,719.32

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COMPARATIVE STATEMENT OF
RELIEF AND ANNUITY BOARD
RECEIPTS FROM STATES
MAY 1st to MARCH 1st

	1924	1925
Alabama	\$ 5,950.70	\$ 9,051.05
Arkansas	1,587.44	741.83
Dist. Columbia	1,267.81	228.41
Florida	1,690.82	2,524.79
Georgia	15,410.72	13,539.25
Illinois		
Kentucky	13,381.12	11,867.36
Louisiana	630.17	818.83
Maryland	3,500.00	2,617.29
Mississippi	2,571.69	4,030.90
New Mexico	69.89	156.00
North Carolina	16,278.57	24,391.20
Oklahoma	1,775.21	2,482.78
Tennessee	9,000.00	13,650.66
Texas	15,000.00	13,712.00
Virginia	30,816.79	38,756.05
Total	\$118,930.93	\$138,568.40

RECEIPTS BY STATES OF FOREIGN
MISSION BOARD
FROM MAY 1 TO MARCH 1

	1925	1924
Alabama	\$ 52,727.60	\$ 37,382.01
Arkansas	8,308.00	15,592.45
District of Columbia	1,832.80	11,125.73
Florida	26,944.45	15,390.31
Georgia	99,609.46	95,373.80
Illinois	1,274.38	1,197.50
Kentucky	90,346.78	88,776.25
Louisiana	21,425.81	16,537.25
Maryland	18,730.88	21,260.00
Mississippi	75,644.24	45,224.73
Missouri	30,607.24	27,330.92
New Mexico	1,626.51	2,522.00
North Carolina	131,677.22	105,081.74
Oklahoma	21,706.50	19,598.92
South Carolina	52,081.71	126,828.49
Tennessee	53,890.64	49,930.00
Texas	22,219.14	66.10
Virginia	152,337.11	132,824.43
Total	\$862,990.47	\$812,142.63

YOUNG PASTOR'S CONSCIENCE
LEADS TO LARGE LIBERALITY
By Frank E. Burkhalter

Through the courtesy of Dr. J. F. Love, secretary of the Foreign Mission Board, the writer has been permitted to see a copy of an inspiring letter in which an aggressive young Baptist pastor in one of our states, recently out of the Seminary, tells of his loyalty and liberality in contributions to the various causes embraced originally in the 75 Million Campaign and now fostered by the 1925 Program. Here is what the young man says on the subject:

"In the Judson Centennial fund I pledged \$100 as a student in the Seminary at Fort Worth, Texas. I paid \$66.66 and on account of being in debt on account of my expenses in school you released me of the third payment of \$33.34.

"I am enclosing a check for \$55 to cover the above unpaid pledge with interest from the time it was due until now at 6 per cent.

"In the meantime I have raised nearly \$100,000 on the mission budget and have paid personally many times the amount pledged, but I just wanted to pay this because I know you need the money and I wanted to feel that there was never a pledge of mine that went unpaid.

"On the 75 Million Campaign I pledged \$777.50 and paid all that and \$112 over, but I overlooked designating any of it to cover that old pledge of mine.

"Apply it to any phase of the work of the Foreign Mission Board that you see fit to place it for I not only believe in you but in your judgment and am praying for you in your great work."

BOOKS

Democracy Of The Saints is another good book from the Sunday School Board in Nashville. This is a series of five lectures by Dr. M. E. Dodd of Shreveport. He preaches to a very large congregation and is a popular speaker all over the South. These lectures were delivered on the Layne Foundation at the Baptist Bible Institute, and treat of the church of Christ as to its Membership, Method, Message, Motive and Master. They reveal the substance of the Bible teaching and are of course strongly Baptist. They are educative and inspirational.

An Episode in the Struggle for Religious Freedom, by Austin Patterson Evans, Ph.D., assistant professor of history in Columbia University. This is an interesting volume, particularly to those interested in Baptist History, although not a history of Baptists. The author fixes himself at a given period and a given place in Germany during The Reformation and looks around him with an inquiring and analytical mind. It is an independent study and throws a great deal of light on the group of men who were called Anabaptists, and on their oppressors. The book is published by Columbia University Press and is priced at \$2.50.

Papal Paganism is a study of the origin and real character of Romanism, by a Methodist missionary to Mexico. He knows his ground and is not afraid to speak out. He proclaims Romanism as essentially pagan, a continuance of old Roman religion of 2,500 year ago. The author is J. A. Philips; publishers Cokesburg Press; price \$1.50. Romanism is coming in for a good deal of study nowadays, and this book furnishes information that informs.

Piloting The Sunday School is a book for superintendents of Sunday Schools, written by E. Morris Ferguson, D.D., and published by Revell. It is not a study course book but one for easy reading and deals with such subjects as Channel Lights; Increased Attendance; Good Order; Opening and Closing Exercises; The Collection; The Social Life; Grading; Choosing the Lessons; Getting Teachers; Improving the Teaching; An Efficient Staff; The Co-operation of Parents; The Worship; Evangelism, and Reaching Port. These are just such subjects as any live superintendent desires to know more about. The price is \$1.25.

Those who have read the poems of Miss Clara L. Nicolay of Blue Mountain College, which have appeared in the Record, will welcome the booklet which contains in more permanent form the products of her poetic inspiration. The poems have an attractive arrangement by days and months and seasons, which seem peculiarly appropriate. The book may be had of the author at Blue Mountain.

One of the best missionaries of the Home Board is Miss Marie Buhlmaier. Her business has been to help the immigrants who come to our shores, particularly giving them religious comfort and assistance. The women have listened to the stories of her experiences with pleasure and profit. She has now put some of them into a book which is an illustrated volume of 140 pages, published by the Home Board of Atlanta. They are at once interesting and inspirational. Paper binding 35c; cloth 50c.

Introducing The New Testament, is a book of 157 pages by Dr. W. E. Denham of the Bible Institute, published by the Sunday School Board. It is a manual for class or personal use in helping Bible students to get a synthetic view of the New Testament. It is much in little space. It will be welcomed by pastors and educational workers in churches and schools as giving a brief survey of the New Testament period.

A book of similar nature and purpose, though a little fuller in treatment necessarily is the book also from the Sunday School Board, Dr. J. B. Tidwell of Baylor University author, with the title, Introducing The Old Testament. Dr. Tidwell is known everywhere as a teacher, lecturer and expositor. This book covers the Old Testament period and will be widely used wherever a brief and comprehensive course is desired. An examination of it will make anybody want to take in its contents. The treatment is original and helpful.

The Books of the Bible is a new volume by Dr. Hight C. Moore, published by the Sunday School Board. Dr. Moore is known far and wide for his Sunday School lesson expositions, his editorship of the papers for young people and his former work similar to this on books of the Bible. He has more room here and for those who want a little book on this subject there is none better to be had.

BLUE MOUNTAIN BREEZES

In many respects Blue Mountain College has had an unusually prosperous session. The number of students has been a considerable increase over last session. The spirit has been fine. The work has progressed well. The lyceum course has been high class. The faculty has been strong and the student body has been of excellent material.

We had Brother J. E. Byrd and his workers with us for one week, and they did great work among us for the Sunday School cause.

Auber Wilds and Miss Morgan were with us for one week, and the B. Y. P. U. interest was greatly strengthened.

Miss Mather and Miss Traylor made us a visit and greatly helped the W. Y. A. spirit.

Rev. Harry Leland Martin, that prince of Mississippi preachers, spent eight days with us and gave us a series of sermons that none of us can ever forget. One fine young lady remarked afterwards, "Brother Martin spoiled my taste for Billy Sunday." A teacher sitting nearby said, "I have heard both, and I think Brother Martin is the greater preacher of the two." Most of the Blue Mountain people, I am sure, would have said "Amen" in their hearts.

We had nearly sixty additions for baptism, with a large number by letter. Every sermon was a clear statement of important scripture truths, a gem of literary expression and a rare example of good delivery. Happy the church that secures Harry Leland Martin for a series of meetings! He will do much good and no harm.

Our much beloved pastor, Rev. W. R. Cooper, recently had a great temptation to leave us, but our people said "No" in such a substantial manner that he decided to stay and announced that he hoped to be with us for years to come. We hope so too.

Dr. E. B. Hatcher is doing great work in his Department of Christianity.

Miss Purser, our peerless teacher of Expression, recently her students to give their annual costume recital. They had a great audience and everybody said that it was a grand success.

Our summer session at the college opens June 3rd and closes August 21st. It will be divided into two terms of six weeks each.

Our fifty-third annual session will open September 16th.

Our books will open for engagements for next session on May 4th.

Keep your eye on Blue Mountain.

Cordially,

—W. T. Lowrey.

The Word and Way of Kansas City says: "To open the way for women preachers and for women addressing assemblies, it is necessary to do something with Paul. He must be ignored or disregarded or explained away.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Memphis Greeting to W. M. U. of S. B. C.

The Woman's Missionary Union of Memphis and Shelby County sends greetings to all W. M. U.'s in the eighteen states included in S. B. C. We are so happy that you are coming to Memphis for the Convention, May 12-18, 1925. So eagerly are we anticipating this occasion that we find the members of Memphis W. M. U. impatient for the time to arrive.

We believe you will find joy in the fellowship of earnest women from all over the South. Memphis wants you, Memphis expects you, Memphis will welcome you, Memphis will do her best to take care of you. Her hotels, her boarding houses, her homes are open to you. Besides this, the hearts of Memphians are saying: "We need you, your coming will be an inspiration to us".

You will be interested to know that in Memphis we have thirty-three splendid public schools, the best private and parochial schools in the South, three branches of the University of Tennessee, dental, pharmaceutical and medical, which rank with any like institution in the country. Memphis has West Tennessee State Normal School, Southwestern University and five business colleges. Don't fail to visit our splendid parks, which cover 1,300 acres. Our zoo is the third largest in the United States. The Baptist Hospital stands in our midst as a "Beacon Light" casting its rays into three states, being owned by Baptists of Mississippi, Arkansas and Tennessee.

It is interesting to note that the first Baptist Church was organized in Memphis in 1839 with eleven members. It has grown to be the mother of thirty-nine other Baptist organizations with a total membership of eleven thousand.

The S. B. C. met in our city for the first time in 1867. It came again in 1889. Since then thirty-six years have passed and Memphis has the great honor and privilege of entertaining this body again in 1925. That meeting in 1889 left us a great and abiding blessing, for our unusual growth in membership has proven that fact. Here you will find a church going people with one hundred and six white churches and one hundred and forty colored churches.

Memphis has a population of 211,056 and is surrounded by one of the richest of agricultural regions. One need not fear to come to Memphis in the month of May, the time of birds and flowers, for our water climate and health records are unsurpassed.

Our three large daily papers, especially the "Commercial Appeal" which has the largest circulation of any daily paper in the Southland, will keep the "folks back home" informed of the splendid meetings held during the W. M. U. Convention. But you come and be here in person that you may receive a blessing and an inspiration, to take home with you, such as you could get only at the S. B. C.

Headquarters for W. M. U. delegates will be at the Chisca Hotel. The W. M. U. meetings will be held in the beautiful, commodious First Baptist Church, while the S. B. C. meetings will be in our new two million dollar auditorium, with seating capacity of 13,000. Mrs. W. J. Cox, state president W. M. U. and local chairman of W. M. U. arrangements, with the other scores of good

W. M. U. workers, will be at your service to make your stay both pleasant and profitable.

Chisca Hotel rates are: One person \$3.50 with bath; one person, \$2.50 without bath.

For hotel reservations write:

Mr. Jack Gates, Chairman,
 Hotel Committee,
 Columbian Tower,
 Memphis, Tenn.

Reservations in private homes can be secured for \$1.50 per day, which includes room and breakfast. For private home reservations write:

Mr. J. E. Dilworth, Chairman,
 Committee on Private Homes,
 493 S. Main St.,
 Memphis, Tenn.

We are suggesting that those who are going to stop in private homes, if possible, should arrive in the day time.

Again we must tell you that our hearts and homes and city will give you a hearty welcome. We await your coming. "Blessed be the tie that binds"—yes, there is the binding tie—the love of our Heavenly Father. This is why we want you in our midst. Are you coming?

—Mrs. E. W. Hale,
 Publicity Chairman W. M. U.,
 Memphis, Tennessee.

Speaking of Conventions reminds us that just after April, with our own State Meeting comes May with the W. M. U. and the Southern Baptist Convention. This as we all know is at our door; and we will all want to attend. See what Mrs. Hale, Publicity Chairman, has to say in this issue of the Record.

A Week of Prayer

For some time, we the Griffith Memorial W. M. U., Jackson, have observed only one or two days during the Week of Prayer.

Of course we had to leave out many important things on the program. As a result we received very little information and no inspiration.

This time we decided to observe each day except Saturday. We had wonderful crowds each day, splendid programs and each member experienced a great blessing. Our offering this time too, will be beyond any we have had before. We have realized that the greater sacrifice we make of our time as well as of our means, the greater blessing we receive.

We feel sure that this W. M. U. will never again be satisfied with less than a week of prayer.

—Mrs. Tom Tomlinson.

Our State Convention program promises us so many fine things that each one of us will want to be in West Point. Sisters, make your plans right now to be there. What you get will be worth all it will cost you.

Our first Mission School for the year is now on at Liberty. We have such a splendid faculty there, and each teacher has such a splendid class. Your Secretary had the privilege of being there two days, and Dr. Gunter spoke at the inspirational hour one day. A fuller account will appear

of this School shortly. We trust that this one is a fore-runner of numbers of these worth while schools in the state. Begin right now to plan for yours, Sister.

Have you looked carefully after your Royal Service subscriptions in your community recently? Please let us all be alert just here. Mississippi's quota for the year was 4,270 subscribers. We have sent in 3,730; that means we are due by May 1st 540 more. Surely we can make the goal. Surely we will. Cannot you think of some one who would enjoy the magazine and is not able to subscribe? Send in her name with the fifty cents, and thereby make her happy. Then cannot you think of several friends who will subscribe if they are reminded? Let us each do our best to make the quota. Send the fifty cents to 1111 Age-Herald Building, Birmingham, Ala.

(Continued from page 5)

twice as much as any other cause, although its percentage is only 23 1/2 % of the total receipts. The extra is due to \$1,200.00 sent in by Miss Lackey, Secretary of the W. M. U. and Lottie Moon and Relief funds. This is funds which were sent directly to her office and handled through that office, and about \$20.75 sent direct to the Foreign Mission Board by various societies. There is still room for simplifying our work and there is still danger of destroying our budget system. The writer would be as much opposed to the State Mission Board receiving special donations as he is to the Foreign or Home Board receiving such. But with a payroll of \$5,400.00 a month, the reader can see that it will be necessary for the State Mission Board to make special appeals for support unless the other Boards and the organizations contributing thereto shall stand by the agreement reached in the Southern Baptist Convention and in our State Board meeting. We believe that the Mississippi W. M. U., which is auxiliary to the State Convention and which receives its allotment for its work from the State Mission Board, will fall in line in championing the Unified Program, the one treasury and the one treasurer.

The Lottie Moon Fund, the Relief Fund, the Margaret Fund, the Bible Woman's Fund and several other specials are all simply Foreign Mission Funds. The Foreign Board should provide for all of these out of its regular budget and not mar the Unified Program. As the majority of our people know, the Margaret Fund is for the purpose of educating the children of missionaries. The reason assigned for contributing this fund is that the missionaries are unable to educate their own children. Then if this is true, the Foreign Board should add to their salaries a sufficient amount to take care of this fund. The other specials should be handled in a similar way. How our work could be simplified if our people would do a little more thinking and would not feel that existing methods should continue in force simply because they have been employed for a number of years!

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Bible Readers Certificates Awarded

We have recently had the pleasure of sending to several of our B. Y. P. U.'s for members who had kept up their Bible Readings for two years the Bible Readers Certificate, Hazlehurst, Josephine Ellis; Ernest Green; Pinkie Anderson; Mary Conn Harris; Edwin Harris.

Beaumont, Mrs. E. N. Spradley; Mrs. Baylis Overstreet; Mrs. R. R. McCrary; C. C. Fairley; Mrs. C. C. Fairley; Mr. Hester Ladner, Mrs. Hester Ladner; Miss Daisy Freeman.

Brookhaven, Miss Bernice Dupree and Miss Elsie Harrington were awarded seals for the third group of years, which means they have kept up the readings for six years.

There are others who ought to report their Bible Readers. We are sure there are a number who are entitled to the awards. Let the Bible Reader check up and send in the names.

A Correction

Several weeks ago we published the list of B. Y. P. U. Directors of the state. The name of Mr. Errol Smith should have been given as Director at Columbia, and those using the list as suggested at the time of its publication will make this change.

Blue Mountain College Forms the General B. Y. P. U. Organization

It was the privilege of the state B. Y. P. U. workers to spend several days with the Blue Mountain girls for some B. Y. P. U. work. A good interest was shown and the outstanding accomplishment was to perfect the General Organization. The General officers elected were, Miss Edwina Robinson, Director; Miss Josephine Trotter, Associate Director; Miss Annie Belle Pace, General Secretary; Miss Mary Edith Cook, Chorister, and Miss Elizabeth Sugg, Pianist. Since that time another B. Y. P. U. has been organized, giving them four wide awake B. Y. P. U.'s now, all doing splendid work.

Many Churches Completing Their General B. Y. P. U. Organization

Many churches who have had a B. Y. P. U. Director for some time are going ahead and completing the General Organization. They see the value of this forward step. The result is that we have many letters explaining that their B. Y. P. U. work is doing better than it has ever done. That is but reasonable, and we recommend the General Organization to all who would have the best results from the Training Service.

Verona's Lineup

The Verona church has organized their Training Service by perfecting

the General Organization, with the following as General Officers: Mr. C. L. Bucy, Director; Mr. W. L. Coggin, Associate Director; Miss Lillian West, General Secretary; Mr. H. M. Mattox, Chorister, and Miss Grace Davis, Pianist.

Columbia Renders Interesting Program

Sunday evening the four B. Y. P. U.'s from the Industrial and Training School came into our evening service. They together with the five Unions from the church here had charge of the service in the absence of the pastor. There was a great deal of interest and enthusiasm manifested during the service. Mr. I. B. Purvis was chairman of the meeting. After the song service and prayer the program rendered was as follows: Scripture reading, M. I. T. S., Special music, The Standard of Excellence, Mr. G. I. Stockstill; Daily Bible Reading, J. B. Mayfield; Daily Bible Readings for the past week, Intermediate No. 1; Special music; Absent and Present, Dorris Smith; A Constant Worker, Gordon Callendar; Is Our Standard worth striving for? Sebe Dale; Delivery of seals and diplomas.

Every person on the program was present and did their part well. The climax was when Mr. Purvis gave out the 213 diplomas and seals received during Study Course Week in January. Since this Study Course week there seems to be a new interest throughout our young people's work. We hope to finish up our Study Work next week. Some of our Unions now are almost 100% in Study Course. We have elected delegates to our State S. S. and B. Y. P. U. Convention, and also have committees appointed to make posters. We are working hard this quarter to reach the Standard of Excellence in all of our unions.

—Doris Smith,
General Secretary.

Griffith Memorial Still on the Job

A letter from Mrs. Williams, B. Y. P. U. Director of Griffith Memorial Church, Jackson, tells of their organizing a B. Y. P. U. at Oakley Farm, one of our state farms. Her comment is "Our B. Y. P. U. at Oakley Farm is doing fine. We were down there Sunday and they gave us a program and it was splendid. They have fifteen members, with the following officers: Robert Benoit, President; T. S. Bond, Vice-President; Mr. Grissom, Secretary; Joe Flynn, Corresponding Secretary; Mr. Erion and Mr. Farmer, Group Captains."

Mrs. Williams says with reference to their own church work, "We are going after the General Standard, in fact we are going to be the first in the state to reach it."

Protect Your Spare Time

from the rust and decay of idleness. Renew your reading with latest books of stability. Invest some part of each day in such books as these just off our press:

The Heart of God—W. W. Weeks . . . \$1.50

"Twenty sermons from choice texts in which Dr. Weeks presents the old gospel in simplicity and beauty. Strong in spiritual grasp, rich in illustrative material, elegant in literary expression, this volume will take high rank in the field of sermonic literature." —MONTHLY BOOK TALK.

The Democracy of the Saints—M. E. Dodd . 75c

In these first lectures under The Layne Foundation, Baptist Bible Institute, Dr. Dodd revives for this generation the discussion of a subject, dear to our fathers and of vital importance to every age. Choosing as lecture topics, the membership, the method, the message, the motive, and the Master, the author sets forth briefly and clearly the fundamental truths of Christianity as held and practiced by Baptists.

Pure Gold—Dr. J. G. Bow \$1.50

The story of the beautiful life of the orphan of the mining camp, the light of the Children's Home, the heroic college student, the charming leader of a choice group of young people, the happy bride of a worthy lover. Her genuine worth routs snobbery; her radiant personality dominates students' activities and makes high ideals easy of attainment. If we were financially able we would place a copy in every home.

AT YOUR STATE BOOK STORE

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



SHORT CREEK BAPTIST CHURCH, YAZOO CITY

I had the pleasure of having with me last Sunday, Mr. DeMoss from Clinton, and Brothers Worley Holiday and Morgan. Brother DeMoss preached a fine spiritual sermon at the church, Short Creek.

There were five very fine girls came for prayer. One remained for church membership, and was received.

The brethren rendered a fine program at the Sunday School in the afternoon. Brother DeMoss is pastor of the Edwards Church and a citizen of Clinton. The other brethren mentioned are students of the Junior Class at Mississippi College.

Brother DeMoss has a power among men deeply consecrated to God and to his work. I recommend him to any preacher who wishes assistance in revival meetings.

—J. W. Maddox,
Clinton, Miss.

Rev. Wm. S. Dixon, the Baptist preacher and gospel singer of 201 West Madison Avenue, Wheaton, Illinois, has just served three needy Baptist Churches in North Dakota where many souls were saved and new strength added to the churches. In these three campaigns he did all the preaching as well as led the

music. Mr. Dixon is now in his twelfth consecutive year in this work. He has two open dates, April 19 to May 10th, and also May 24th to June 7th, to offer to pastors who desire to conduct their own campaigns, or Mr. Dixon is prepared to do both preaching and singing.

A CHRISTIAN STATESMAN IN WASHINGTON

Congressman Lowrey of Mississippi is always to be found on the side of right and for the people. It was a privilege to have him as one of our speakers at a Bible Conference held at Bon Air, Virginia. After his message on The Kingdom a fine young man stepped out and said he was ready to follow the King.

Dr. Lowrey is in great demand in and around Washington as a preacher of righteousness. I am making Washington my headquarters, and have just closed a meeting with Pastor U. S. Knox at Bon Air, Virginia, in which there were nineteen confessions and a new church will soon be organized in a beautiful suburb of Washington, D. C.

While at Shaw last spring I learned to love and appreciate Mississippi Baptists.

—Geo. W. Griffin,
Y. M. C. A., Washington, D. C.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, March 22, 1925

By R. A. Venable

The Forty Days and the Ascension—Luke 24:36-53.

Supplementary Readings—Matthew; Mark; John.

The forty days intervening (Acts 1:31) between the resurrection of Christ and his ascension are full of startling and instructive incidents. The accounts given by the writers of the four Gospels are more or less fragmentary, as one might expect from the nature of the case. All efforts to harmonize these accounts have been only a partial success and variations of the records have some disturbing elements, as is always the case, in the testimony of individual witnesses. There is perfect agreement as to the fact of the resurrection and of the ascension. The intervening details vary in content, time, and logical sequence. The incompleteness of the individual accounts of the occurrence of the forty days in no way invalidates the fact that Jesus did actually rise from the dead and after an elapse of forty days was actually separated from his disciples by an ascension to heaven.

The lesson now before us concerns some of the things that transpired during his sojourn on the earth between his resurrection and ascension. This writer may be allowed to express his regret that Luke 24:36-53 should have been chosen for this last study in the earthly life of our Lord. Both the incompleteness of the account given us and the doubtful genuineness of some of the language found in the passage is the ground of this regret. Exposition and not criticism is called for in the study of a Sunday School lesson. Therefore no time nor space will be given to the subject of textual criticism. The passage composing the lesson will be remarked upon in the order in which it is found in the American Revised Version, with a brief reference to the Lord's appearances, of which Luke gives no account. Why he omitted an account of these appearances no satisfactory answer has been given.

(1) The Arrangement of the Text

The account here given by Luke will mislead us unless taken in connection with other accounts given by John, Matthew and Mark. Luke gives a synopsis of occurrences in the twenty-fourth chapter sadly defective and misleading if taken by itself. From his account one would conclude that Jesus ascended on the day of his resurrection and that the ascension occurred in the night. But in Acts 1:3-8 he affirms that Jesus appeared unto the disciples from time to time, during a space of forty days after his resurrection before ascending to the Father. The two accounts are easily harmonized if we consider the closing verses of

Luke 24:36-53 as a general summing up of what occurred, omitting important details. The arrangement of details seems to call for some such order as the following: (1) The appearance to the disciples in Jerusalem, Thomas being absent. (Luke 24:36-43) (John 20:19-23). (2) The appearance to Thomas with the other disciples, John 20:26-29; 1 or. 15:5. (3) The appearance to seven disciples by the sea of Galilee, John 21:1-24. (4) The appearance to the eleven on a mountain in Galilee, Matt. 28:16-20. (5) His final appearance to the twelve and his ascension, Luke 24:50-53; Acts 1:6-11.

In the above arrangement one can see how many details Luke omits in his account comprising the lesson, Luke 24:36-53. Between Luke 24:35-43, (1) John 20:26-29; 1 Cor. 15:5 must be inserted; (2) Likewise John 21:1-24. (3) Also Matthew 28:16-20; Mark 16:15-18. Now comes in order Luke's account of the great commission, Luke 24:44-49; and then the ascension, Luke 24:50-53. Mark 16:19-20, Acts 1:6-11. It is of sufficient importance to justify one's careful reading and study of these passages according to the above arrangement.

(2) The Lord had appeared to two disciples in the afternoon on their way to Emmaus and was made known to them in the "breaking of bread", after which he suddenly disappeared from their sight. The two hasten back to Jerusalem to report to the disciples what had occurred. On their arrival they found the ten with others assembled together in a room behind closed doors for fear of the Jews. The two disciples from Emmaus rehearsed what they had seen. "As they spoke these things, He Himself stood in the midst of them, and saith unto them, 'Peace be unto you', but they were terrified and supposed that they beheld a Spirit". (Verses 36-37.) That first day of the week was full of startling and bewildering events. Strange things were taking place. Old conceptions were being shattered. Peter and John had seen the empty tomb, Mary and the other women had seen the Lord, he had appeared to Peter, he had been seen by two disciples at Emmaus, eight miles away. The Roman guard had reported that the disciples had stolen the body from the grave, the Jewish authorities were thrown into a paroxysm of excitement and rage, the whole city was filled with reports of all kinds, the air was full of whisperings. Surprises and terror rode upon the wings of the wind. The disciples, the ten, and others assembled to confer over the appalling situation and to await in consternation what an hour or day might bring forth. Suddenly Jesus "stood in the midst of them and saith, 'Peace be unto you'". This strange apparition "Terrified and affrighted them". To them he was none other than a

spirit. The doors were locked and barred, his approach they had neither seen nor heard. Without any visible locomotion he stood before them. He could not belong to this material world order. All the laws governing the physical world had been thrown aside by this intruding visitor. Their state of mind drove them to one conclusion. The apparition is a spirit. It may be the disembodied spirit of Jesus or may not. That familiar benediction, "Peace be unto you", which they had so often heard from the lips of their Master in the days of his flesh only added to their bewilderment. Jesus breaks in upon this high tide of their confusion and calms the storm of terror which has swept them adrift from their moorings where neither their faith nor their reasonings could anchor them. "And he said unto them, Why are ye troubled and wherefore do questionings arise in your hearts. See my hands and my feet, that it is I, myself; handle me and see; for a spirit hath not flesh and bones as ye behold me having." (Verses 38-39.)

The Lord calls their minds back from incoherent conjectures and superstitions to bold reasoning and safe conclusions. (1) The first thing to establish is that he is not a spirit, a merely ghostly apparition as they had supposed, but a veritable being of flesh and bone. This he does by showing them his hands and his feet. The demonstration is ocular. The sense of sight is appealed to. As a further confirmation that he is not a spirit he invites them to handle him. The sense of touch is called into requisition. Sight and touch are called upon to attest the presence of a material body. The testimony borne by these two senses is always sufficient to establish the presence of a material body. The proof is infallible.

(2) The second proposition is to establish that this body is the body of the Jesus who taught and wrought among them, whose instruction, helpfulness and companionship they had enjoyed, and whose earthly career had ended in his crucifixion, by the Roman authorities, on the demand of his Jewish enemies. His feet and his hands, nail pierced, bore indubitable testimony to his identity. The identity of his personality was established beyond all question. To prove, that "this is I, myself", Jesus felt was of paramount importance. The same Jesus, but so changed by the resurrection, as to lift him above the laws of nature to which he was amenable, but now a habitant of the spiritual world. To establish his personal identity he could and did accommodate himself to the earthly limitation of his disciples. To further confirm their faith in the identity of his personality, he calls for something to eat. This call for food was not to appease his hunger, for he was no longer dependent upon earthly food to sustain his life, but to satisfy them that he was their Master and Lord come back from the dead. He had been disclosed to the two at Emmaus in the breaking of the bread. There must have been

some peculiarity in his manner of breaking bread and eating which impressed them. And its repetition would assure them of his real personal presence. He could leave them in no doubt; he would assure them beyond all doubt of the certainty of his resurrection and the reality of his presence with them, as the veritable Christ whom they had followed to the cross. Amid their doubts and their joys, and the wonder which disturbed the tranquility of their faith, he said, "Have ye here anything to eat? And they gave unto him a piece of broiled fish, and he took it and did eat before them." (Ver. 43.)

Omitting an account of other appearances noted above, Luke continues his narrative. "And he said unto them, These are my words which I spake unto you while I was yet with you, how that all things must need be fulfilled which are written in the Law of Moses and the Prophets and the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, that the Christ should suffer and rise again from the dead the third day." (Vers. 44-46.)

(3) Jesus now seeks to remove from their minds a misconception of the Christ of Old Testament prophecy and the kingdom which he was to establish. That the Messiah could and should suffer and die upon a Roman cross, as a malefactor, amid the scorn and derision of the people was entirely out of keeping with their Messianic conceptions. A blow to their faith from which they had not entirely recovered. The conception of the Messiah and his kingdom, as a secular movement, whose throne would be located in Jerusalem and from which throne Christ would dispense his blessing to Israel, and rule over the nations of the earth, held the field against all he taught them during his public ministry. He now enlightens their minds by interpreting and unfolding the scriptures, showing that all that had transpired in his life, his death, and resurrection were the fulfillment of Old Testament prophecy. He would show them that his sufferings and death were not an unexpected defeat of the divine purpose, nor an invasion upon the Messianic program, but an essential element in God's redemptive economy. His resurrection on the third day crowned his sufferings on the cross with unfading glory and set the seal of the Father's approval to his Messianic claims and career from the manger to the cross. His sufferings, death, and resurrection were necessary in the consummation of his Messianic calling, world-wide in the outlook.

(4) His death and resurrection became not only a new point of departure in the divine program, but became the very heart of a message which must be carried to the last outposts of humanity, "And that repentance and remission of sins should be preached in his name unto all nations beginning at Jerusalem. Ye are witnesses of these things." (Vers. 47-48.) They were

his manner of eating which and its repetition of his real personality could leave them the certainty of the reality of them, as the version they had followed. Amid their joys, and the wonder of the tranquility said, "Have ye eat? And they piece of broiled and did eat be- (43.)

ount of other ap- above, Luke con- e. "And he said are my words you while I was that all things filled which are w of Moses and the Psalms, con- opened he their t they might un- ptures, and said t is written, that suffer and rise ad the third day."

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h and resurrection y a new point of e divine program, very heart of a must be carried of humanity, "And and remission eached in his name beginning at Jeru- witnesses of these (47-48.) They were

not only to accept with unwavering confidence the suffering, dying and raised up Jesus as the Messiah of Old Testament prophesy, but they were to carry the message of his death and resurrection to all nations, calling men to repentance and remission of sins. They were to bear testimony to all he did, said and suffered and his resurrection as the crowning glory of his earthly activities. What they once thought was his ignominy they are to proclaim as the glory of the Christ and the hope of a lost world. In his shameful death and triumphant resurrection they found a ground for repentance and assurance of the forgiveness of sins among all nations. All their doubts and fears faded away forever and they waited enraptured, for the hour of testimony.

(5) The witness which they are to bear is such as to require an equipment beyond an assumed conviction of his Messiahship, and a settled confidence in the fact of his resurrection from the dead. They must be clothed with a power which will make their message effective in reaching the hearts of men. The power and demonstration of the spirit must be resident in the messenger as well as attendant upon the message, bringing men to repentance and faith in Jesus Christ as Savior and Lord. The commission which they are to execute carries with it the promise of power for which they are to wait in Jerusalem. "And behold I send forth the promise of my Father upon you; but tarry ye in the city until ye are clothed with power from on high." (Ver. 49.) The promise of the Holy Spirit is found in John 14:16-17; 15:26; 16:7 and was fulfilled on the day of Pentecost. "Then the Holy Spirit came and took up his abode with the body of believers forever." This promise was not made to an official class, namely the Apostles and their successors, but the whole body of believers were included in this promise. The fulfillment of this promise was attended with striking incidents and special gifts of which we read in the first chapters of the Acts of the Apostles. This gift of the Spirit was something different from regeneration or new birth. It was conferred upon believers only. It was an investment of special power for service. They were filled with the spirit to serve in carrying on the work which Jesus began both to do and to teach.

(6) After these words of commission and promise Jesus was taken up into heaven, "And he led them out until they were over against Bethany and he lifted up his hands and blessed them and he parted from them, and was carried up into heaven." (Vers. 50-51.) He led them out, he lifted up his hands and blessed them, and "even as he blessed them, was parted from them, and he passed from before their yearning eyes, a cloud receiving him out of their sight." Between us and his visible presence, between us and that glorified Redeemer who now sitteth at the right hand of God, that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dew of blessing can

descend. "And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple blessing God", with the assurance that this Jesus who was received up into heaven, "shall so come in like manner as ye beheld him going into heaven."

BILOXI

Beginning on January the 11th and continuing for three weeks the First Baptist Church of Biloxi closed their revival meetings on February the 8th.

On the request of the church members, the pastor, Rev. S. P. Posey, preached every evening, using the Gospel of John as the basis of his sermons. His brother, Mr. Virgil Posey of Jackson, conducted the singing. A Booster Choir of fifty or more children and a large adult choir conducted a three-quarters song service each evening before the sermon. After a beautiful solo by the song leader the preaching on one chapter of John was delivered each evening.

Noon prayer-meetings for men were held at the church each week day for one half-hour. Cottage prayer-meetings were held in several different sections of the city, each day except on Saturdays when the women gathered at the church at 2:30 P. M. for a united meeting. These prayer-meetings were well attended and marked by earnest spiritual power and interest.

The pastor used the expository method of preaching throughout. When the fourteenth chapter was finished the congregation unanimously requested that he continue until the book was completed, although it would carry the meetings over the usual two weeks.

Upheld by the prayers of the people and a deep desire to follow the Holy Spirit's leading, such sections of each chapter were expounded and emphasized as are needed at the present time by the church and individuals. The earnestness, fearlessness and scholarly manner with which the subjects were handled and the strong evangelistic note throughout marked each service and made a deep and lasting impression on all who attended.

Though the weather was unfavorable several times the numbers ran from 150 to 500 at each service. After the new heating plant was in operation the numbers increased.

On Sunday, the 8th of February, the whole day was devoted to various services, beginning with a large spiritual sunrise prayer meeting. After the Sunday School hour, the 20th chapter—the great resurrection chapter—was expounded in a most impressive way. At three o'clock the church members and scores of visitors were gathered to hear an address by the pastor on the history and meaning of baptism. It was followed by the baptism of twenty-one candidates by the pastor and four others by Mr. Griffin, pastor of the E. Howard Baptist Church. It was a deeply impressive and beautiful service. At night after the different B. Y. P. U. meetings another large congregation gathered in the beautiful auditorium, where

the new members, those who were baptized and several who came by letter, were given the right hand of fellowship by the church members. The final sermon on John, 1st chapter, was delivered and followed by an impressive reconsecration of the members of the church.

Those who attended the services are unanimous in declaring they were the most instructive and helpful of any they had ever heard or taken part in. Also that they had a better understanding of Baptist doctrine and practice. The church has been greatly edified and unified and feels deeply indebted, not only to the beloved pastor, his wife, and his talented brother, but very grateful to our Heavenly Father for making it possible to have this meeting and for His presence and power throughout.

Another series of Bible studies, taking one book of the New Testament at a time, is being planned by those who realize the great need of more intelligent consecutive study of God's Word. There is also a prospect of opening a mission Sunday School in a neglected part of the city. We have a great task ahead. May we follow our victorious Christ, who will lead those who will follow!

"But are you a British subject?" angrily demanded the official at the passport office.

"My mother was British—"

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"Yes, yes—"
"But she married a Frenchman—"
"Yes."
"In Italy."
"Yes; but where were you born?"
"I was born on a ship flying Spanish colors while she was lying at anchor in Honolulu harbor, but my parents died in Brazil when I was only four years old, and I was adopted by a Chinaman who brought me up in Russia—"
"Well, he's—" began the official.
"He's a League of Nations!" exploded the official who had first spoken.—Ex.

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KNOXVILLE, TENNESSEE

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1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

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Richmond, Va.

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Mississippi Woman's College, J. L. Johnson, President.

Clarke Memorial College, H. T. McLaurin, President.

Blue Mountain College, W. T. Lowrey, President.

Mississippi College

The event that holds the limelight this week is the Sunday School and B. Y. P. U. Convention at Tupelo. A number of the students and faculty members are planning to attend the convention. The B. Y. P. U.'s, the Sunday School and several of the Organized Classes of the Sunday School are sending representatives. Besides those students who will go on the train, there will be several car loads making the trip through the country.

Dr. Wood, of the Physics Department, was called home Wednesday morning on account of the death of his father in Macon, Georgia. His many friends are grieved with him in his loss.

We were all glad to have Mr. Ernest O. Sellers with us on Wednesday. Mr. Sellers is known by all as the Professor of Gospel Music in the Baptist Bible Institute. He spoke to the students of the college in Chapel on Wednesday morning, and spoke again that evening at the mid-week prayer service of the Church. In the afternoon he gave a public entertainment in the College Chapel, rendering a very fine musical program, which consisted of varied vocal solos interspersed with his inimitable witticisms. The students and citizens enjoyed all of his appearances.

The Cheer Leaders for the Choctaw Tribesmen of '25-'26 were elected recently at a student body meeting. Our own Joel Sturdivant, who has served this year as the peepiest and most efficient cheer-leader that has ever proclaimed the war-whoop in the Choctaw camp, was re-elected to that place for the next year. F. M. (Red) Holliday and W. B. (Buck) Holcomb were re-elected as assistant cheer-leaders.

Carl N. Travis was successful in the oratorical contest recently held to select Mississippi College's representative to the Mississippi Inter-Collegiate Oratorical Contest. There were six of the best talent in the school in the try-out in which Mr. Travis was successful. The speakers and their subjects were: Carl N. Travis, "Respect for Law"; Jack Van Landingham, "The Waiting World"; Zack Van Landingham, "The Dawn of a New Era"; C. N. Jones, "The Greatest Gift of Man"; "America's Foundation Is Crumbling"; Otis Jones; E. N. Sumrall, "The Nation's Shame". Otis Jones was selected by the judges as alternate.

Kearney Travis and Stanley Matthews of the Freshman class, have been chosen to meet Clarke College in debate during the latter part of next month on the subject, "Resolved, That the next Congress should grant full independence to the Philippines".

—Merrill D. Moore.

Blue Mountain College Notes

By C. C. White

Since Blue Mountain College belongs to the Baptists of Mississippi and since your girls are here enjoying the advantages that she has to offer, I am sure you are interested first in their welfare, which I can assure you is well taken care of, both spiritually and mentally. Since you are paying the bills, there is another phase I am confident you are interested in, and that is the financial side. When the Board of Trustees put the writer under bond June 1st, 1924, as Business Manager, the auditor's report showed that the college owed forty thousand six hundred and forty two dollars and thirty three cents. The trial balance sheet as of March 1st, 1925, shows the college owes twelve thousand four hundred dollars, or in other words we have paid twenty eight thousand two hundred and forty two dollars and thirty three cents on the notes and open accounts the college owed. You ask, "How was this done?" We cut out all overhead expense that was possible. We are discounting our bills. We charge every one for lights and water and for lyceum tickets. Then too, the school is larger this year than it has been. All of this has enabled the college to get in better shape financially and to my mind, this is the outstanding need of Blue Mountain College. We must get out of debt, so we can look the world square in the face and say "We have money to pay our debts with." There have been many individuals who lost the confidence of their friends simply because they were not able to meet their bills when due. Then too, if we can get out of debt, if we have an opportunity to help the widows and orphans in sending to college, we have something to help them with. Of course, we will be unable to do all of this until we raise our endowment.

I am sure all of the friends of Blue Mountain College will be glad to know that Mrs. Berry expects to spend the rest of her natural life with Blue Mountain College. She has long been recognized as the heart of this institution.

Woman's College Notes

Misses Leola Edwards, Verna May, and Elizabeth Gilchrist went to Wiggins last Tuesday to be judges in a field day contest.

Plans are being laid for Parents' Day, which is to be April 9. This bids fair to be the best parents' day ever held here and a great number of visitors is expected on the campus that day.

Wednesday morning a Y. W. A. Program on "Riches" was given during the chapel hour. The following girls took part on the program: Bertie Thompson, Norma Sauls, Dorothy Little, Ruth Hewitt, Madeline McConn, Cecelia Dürscherl, Alpha Cox, and Lena James.

James Scarborough was a visitor at Chapel Tuesday.

Saturday night the Senior Expression Class was presented to the student body in two plays, "Neighbors" and "The Kleptomaniacs". The program was received very enthusiastically by the students. The Senior Expression Students are: Willard P. Poole, Ruth Gandy, Gertrude Skelton, Wilma Jones, Webbie Jackson, Sudie Hammick, Mina V. Chapman, and Bertie Davis.

—Cecelia Dürscherl.

LIBERTY

We are in the midst of a great Mission Bible Study Course. Miss Lackey and Miss Slaughter of Jackson, Mrs. Toler and Dr. Cox of Gloster, constitute the teaching force. Dr. Gunter delivered a great sermon.

Brother Lightsey was with us two days and added much to the occasion besides adding thirty-two subscriptions to the Baptist Record. We have recently studied the book of John and What Baptists Believe, and will resume the study of Romans at the close of the Mission Study Course.

NATCHEZ

The Lord has blessed Natchez with a gracious meeting. We have had a real gospel feast in sermon and in song, brought to us by Rev. Charles Taylor and his two sons, Charlie and Laurie. The services were held in our new auditorium, which I have seen packed with more than 1,200 people and many turned away. This evangelistic party are native Englishmen, and have been in America about three years. They preach an unadulterated gospel and are sound in every Baptist doctrine.

I have never seen Natchez reached religiously before. I think this meeting marks a new epoch in our Baptist cause here. All denominations, including Jews and Catholics, attended the services in large numbers, and the meeting has left a splendid religious impression upon the city.

Nearly all the converts joined the Baptist Church. We have received 132 additions, 88 for baptism. About 25 came forward in the meeting and signified their intention to unite with the Methodist, Presbyterian or Episcopal churches.

Natchez has not been reported in the Record columns, though I sent in my report some weeks ago that

we went over the top in December in our every member canvass. We adopted the single budget system, including local expenses and denominational interests, and our church treasurer was directed to send his check monthly to Brother Gunter.

Yours for the interest of the Kingdom,

—Wm. A. Borum.

Casey—"Ye're a har'rd worrucker, Dooley. How many hods o' morthor have yez carried up that laddher th' day?"

Dooley—"Whist, man—I'm foolin' the boots; I've carried the same hodful up an' down all day, an' he thinks I'm worrukin'!"—Exchange.

OUR AFRICAN MISSION FIELD

What Do the Missionaries Have to Eat?

People, I think, ask this question more out of sympathy than curiosity. They fear they have asked a question that will bring forth an answer of doleful tones. Let me answer it here; and, as I have told a few audiences, if you still feel sorry for us, you may send in an offering for the underfed.

First, there is a white man's store within thirty-four miles of us and there are some of these stores in the same town with others of our missionaries. We can get, by mail and automobile truck, any of the staple foods within a reasonable time. Flour, sugar, coffee and canned goods come four thousand five hundred miles and somebody has to pay these freight bills. Kerosene is forty cents per gallon and gasoline is seventy-five cents. It was about one dollar per gallon when we first arrived in Africa.

We have our own garden in which we raise most every vegetable that you have. We buy from the natives a yam that is about three or four times as large as our largest sweet potato. This yam has the exact taste of your Irish potato. About nine months of the year, we can buy fresh corn for roasting ears, due to the fact that in that warm climate the native can raise two growings of corn per year. He also brings us okra, black-eyed peas, sweet potatoes and peanuts. Of course, all these things and the things we buy in their markets and homes are very cheap. Eggs are one cent each and sweet milk, from which we get our butter, is five cents a quart.

We are able to buy nearly all kinds of meat at bottom prices. Chickens (as fat? as they are) can be bought for about fifteen to twenty-five cents. The native butcher kills most every day; and, on account of the extreme warm climate, the white man's boy is there to buy while the meat is fresh. Sometimes we trust him to our sorrow because three or four days old meat would be fresh enough for him, and our sorrow comes, perhaps, when we have sat down to the table with our guests without having inspected things in the kitchen. However, we can get a large leg of deer meat most any morning for fifty or sixty cents.

Bananas, oranges and limes grow

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MISSION FIELD

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ges and limes grow

in our back yards and on our school
campus. If there is not enough of
these there, we can buy a basket full
in the market for about ten cents.
There is a large papaw that looks
and tastes very much the same as
the American cantaloupe. These
grow wild and are cultivated. Ping-
apples grow along our garden fence
and some of the missionaries are
planting grapefruit and lemon trees
just to see how large a variety we
can have.

Taken, as a whole, with these few
things to eat, our grocery bills aver-
age about the same as yours in
America, giving us a slight advan-
tage in the variety of things.

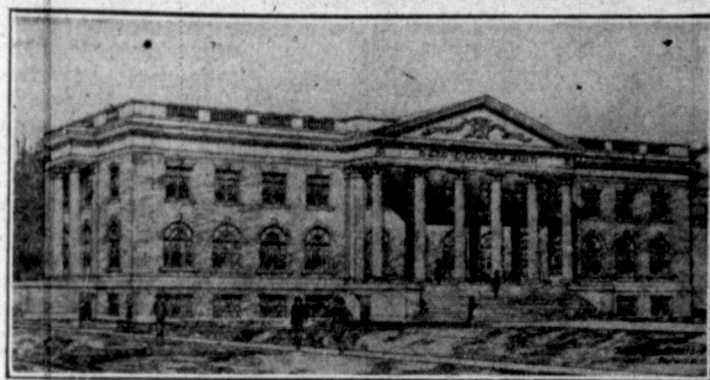
What Do the Natives Eat?

In the morning the people take a
bowl (gourd bowl, because all their
dishes grow on vines) to market
and they buy half-penny's worth of
hot mush. This is made of pounded
guinea-corn and it has been made
long enough to be a bit sour. The
natives drink the water off of this
and then with his fingers cupped
like a spoon he dips up the other,
and with the back of his hand turned
from him, he pours a handful into
his mouth—often licking his fingers.
The Christians are being taught to
eat with spoons, but as Dan Craw-
ford said: "If anyone were to sit
down with a knife and fork to eat
with a heathen African, he would
not know whether you were going
to dine with him or off of him."

About noon they take two or three
of their big yams and boil them to
make what our women call mashed
Irish potatoes. After these are
pounded well and made into some-
thing like a ball, it is placed into
one of these large sized gourds. The
pot of clay is then put on the fire
for making soup. A portion of palm
oil makes a base for the desired
amount. Okra is sliced and meat
is cut in cubes before they are added.
The okra is very easy to get but
meat is a great luxury to the West
African. He might have a penny
to buy a piece; he might be a butcher-
er or hunter who would have his
own; and he might be a boy who
had neither of the above advantages
but had killed a nice big field rat
for his soup. Sliced snake is one
of their very sweetest meats—so
they say. However, the soup is not
through yet. Dried pods of red
pepper have been ground between
two rocks and a half or a full hand-
ful of this makes his soup very, very
sweet—as he again says. This is
also poured into a gourd and five
or six people sit around the soup
and potato bowls, pinching off a por-
tion of potato and dipping it into
the soup, this last act being one of
their many customs that reminds us
of the customs in the days of Jesus
in Palestine.

For supper the West African buys
some more of the mush that has
been poured into gourd cups that
were lined with leaves, and when
the mush had congealed, the leaves
were wrapped about it. About eight
of these are sold for a penny and
it takes about that number for one
man's supper.

—W. H. Carson.



This is the proposed Music Building of the Fort Worth Seminary, for which Mrs. George Cowden has recently given \$150,000. It will swell the volume of praise to God around the world.

CHURCHES REPORTING ON THE 1925 PROGRAM DURING THE PAST WEEK

Church	Pastor
Red Creek Union	Rev. J. M. Gibbs
Rock Bluff	Rev. D. J. Miley
Union	Rev. J. L. Covnant
Looxahoma	Rev. Estus Rushing
Kingston	Rev. J. C. Parker
New Salem	Rev. J. R. Hitt
Concord	Rev. C. T. Clark
Alexandria	Rev. Earl Brooks
Paris	Rev. D. F. Hoyle
Phalti	Rev. A. S. Johnston
Amaziah	Rev. John H. Heath
Griffith Mem.	Rev. Tom Tomlinson

Iowana	Rev. R. L. Vaughan
Concord	Rev. H. M. Whitten
Tupelo 1st	Dr. D. I. Purser, Jr.
Spring Creek	Rev. H. W. Shirley
Hurricane Creek	Rev. J. L. Watts
Hebron	Rev. J. E. Sullivan

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satisfaction to millions of women for
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vapor of Cresolene
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with forty years
of successful use
its guarantee. The most widely used
remedy for whooping cough and spas-
modic croup.

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LAUREL, MISS.

"George," she screamed, "my
neck!" "What's the matter?" "There
is a pillarcat!"— "A what?" "A
tapperkiller!"— "What in the world
do you mean?" "O dear!" she moan-
ed as she clutched him frantically.
"A patterkiller! You know, George,
a patterkiller!"

"Oh," said George with evident re-
lief, and he proceeded to brush the
butterfly away.—Exchange.

Pilcher Pipe Organs for Churches

The experience of
more than 100 years
of pipe organ build-
ing, with which are
combined the best
ideas of today, gives
artistic qualities and resources to Pilcher Pipe
Organs that have won the approval of Organ-
ists and Committees in America and abroad.

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MRS. ANNA ELLIS DEXTER

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COMPANY**

Birmingham, Ala.

COLLEGE COLUMN

M. S. C. W. News Notes

The Who's Who Column of our "College Chatter" contained last week comments concerning Miss Lucile Spain. Lucile is our "musician". On every occasion she is willing to serve. She is the B. S. U. pianist and also plays at the noon-day devotionals. To say we are proud of her on Junior Evening is putting it mildly. She is also prominent in other ways. She is House Chairman in Main dormitory, chairman of Vesper Program Committee and holds her own in "Group 1" in all of her grades. Combining modesty, talent and a good disposition we love Lucile Spain—one of our very best.

It has been our extreme good fortune to have as our visitor this week Mr. F. H. Leavell, of Memphis, Tennessee. On Sunday morning he taught the S. S. Lesson to a combined meeting of the Baptist college students, following this with a message on student work at the 11 o'clock hour. At the evening service he showed his views of Palestine and Egypt, accompanying the scenes with interesting information. For two hours he held a very large audience spell-bound as they traveled with him through the very places where Christ had been. On Monday morning it was the privilege of the entire student body of M. S. C. W. to hear a message from him at the Chapel service. Mr. Leavell also conducted the noon-day devotionals for Sunday, Monday and Tuesday, and was in conference with students and local workers at other hours. His visit was an inspiration and a blessing.

Plans are already being made for the Baptist State Student Conference which will convene in Columbus next October. This Conference will bring to Columbus the cream of our student bodies in the State. The Program is being planned now. Our meeting will probably be at the same time as that of the Alabama students.

Junior Evening at the College brought many visitors to the campus. We were delighted to have them come over to the Baptist Room and get acquainted with our work. Mrs. A. R. Frazier of Marked Tree, Arkansas, was with us several days. Mrs. S. J. Spain of Kosciusko was with us in a noon-day devotional. Mrs. Joel Berry and her daughter were here for a week-end and visited our S. S. Class on Sunday.

Some of our girls are planning to attend the Tupelo Convention. It is not possible for many to be away from their college duties in the middle of the week. Miss Cordie Williams of Moorhead is on the program of the Student Volunteer meeting.

At the reading of these notes our first debate will be history. The Freshmen and Sophomores meet for the first class of the season on next Saturday night in the Baptist Room

to debate on the following subject: Resolved, that the Bible should be taught in Public Schools of the United States.

We are indeed sorry to lose another of our Baptist girls—Miss Roxie Lathem of Pontotoc. Roxie was in Memphis recently for an operation and although she returned to school to complete the semester's work, she is not strong enough to remain. She says she will return next year. Our best wishes go with her and we hope to see her here next year.

SOUTHWESTERN CELEBRATION
By Lewis A. Myers

In consideration of the convergence of three currents of history, the Southwestern Baptist Theological Seminary has recently closed a week of celebration. The period covered was from Monday until Friday evening, February 16-20. The occasion brought to Fort Worth and to the Seminary the largest concourse of Baptist leaders, and one of the largest general Baptist gatherings ever staged in the Southwest. Extension under the Million's Movement, a setting out of a decade of Seminary growth, and the formal transfer of the institution to Southern Baptists were the chief points around which the celebration revolved.

Features of the Program

Each day was marked by three sessions covering as many general topics. For the sake of special emphasis the general subjects in turn were divided into minor divisions and these assigned to speakers best qualified to discuss the particular theme. "Southern Baptist Benevolences", "Denominational Schools", "Religious Education", "Gospel Music", "Theological Education", "State Missions", "Seminary's Triumphs", "Training School Development", "Home and Foreign Missions", "Future Program of Southern Baptists", "Baptist Papers", "Layman's Work", and "Evangelism" were some of the general topics. Pageants, exhibitions, banquets, special music and short and unexpected sessions of tribute-paying interspersed the regular sessions of each day. The entire week's outlay was so carefully arranged by Dr. Scarborough and his program committee that the audience was kept in a happy state of expectancy and every series of addresses was put down as a high point in the week's jubilee.

Among the Visitors

When it is known that six out of seven general secretaries of the Southern Baptist Convention were present and that the seventh was represented by an associate secretary, all, either speaking or taking part in conferences; then one may be able to calculate the personnel of the great host of visitors. Two thirds of the State Secretaries were present, the majority of the W. M. U. Secretaries, many state and B. Y. P. U. Secretaries, a score of college presidents, several superintendents of hospitals and orphanages and many prominent preachers and laymen throughout the country. In

addition to these, three fourths of the editors of our denominational papers, many college and theological professors, eight foreign missionaries, hundreds of educational directors, music directors, and an innumerable host of Seminary friends were present for one or all of the days of the celebration. Practically all the members of the old and new board of Seminary trustees and the old and new advisory board of the Training School were on the ground from the first service until the close. Those on the program were: Drs. J. W. Cammack, J. H. Chapman, L. L. Gwaltney and Miss Kathleen Mallory, Birmingham; Drs. C. E. Burts, I. J. Van Ness, O. E. Bryan, and Mr. Frank Burkhalter, Nashville; Dr. J. R. Sampey, Southern Seminary; Dr. E. H. DeMent, and Prof. E. O. Sellers, Baptist Bible Institute; Drs. D. B. Gray and T. B. Ray, Richmond; Dr. Marshall Craig, Petersburg; Dr. J. B. Lawrence, Shawnee; Dr. S. P. Brooks, Waco; Mrs. T. C. Jester, Taylor, Texas; Dr. J. T. Henderson, Knoxville; Judge Fred Freeman, Denver; Drs. George Truett, F. S. Groner, William Lunsford, E. C. Routh, Hal Buckner, and Mrs. F. S. Davis, Dallas; Dr. Frank H. Leavell, Memphis; Dr. Victor I. Masters, Louisville; Dr. S. M. Brown, Kansas City; Dr. C. E. Maddry, Raleigh, N. C.; Dr. M. E. Dodd, Shreveport; Rev. W. A. Hancock and Mrs. W. T. Conner, H. E. Dana, B. A. Copass, J. D. Ray, J. M. Price and W. W. Barnes, Seminary Hill; Mr. Robert Jolly, Houston; Mr. P. D. Walker, Gainesville, Texas; and Secretary George Elam, Albuquerque. On various occasions many others among the editors, state secretaries, and W. M. U. leaders present were introduced and responded with short speeches.

High Points of Celebration

From a one-teacher institution to a faculty force of forty, from a student-body of twelve to that of 650, from a graduating class of two to that of 135, and from a one-department school to a school of score clearly defined departments is the development of less than two decades of growth. These facts were set out in an address in a survey of the institution. Coming as a cap-stone to this remarkable progress and marking one of the high points during the celebration was the formal transfer of the Seminary to the Southern Baptist Convention and that of the Training School to the W. M. U. of the South, which events took place at high hours on Wednesday and Thursday of the Jubilee. Paralleling the transfer in significance and to some bringing even a greater degree of joy was the announcement of the gift of a seminary building, the benefaction of Mrs. George E. Cowden of Fort Worth in memory of her husband, a prominent Baptist layman. The sessions were further enriched by excellent tributes to Dr. Scarborough, culminating in an hour when Mrs. Scarborough was also called to the rostrum and the two were presented with magnificent gifts, tokens of appreciation of friends throughout the South.

IN MEMORIAM

Obituary

Our dearly beloved mother, Mrs. H. A. Busick, passed peacefully away Wednesday night, March 4th. She lived a model Christian life and was a member of the Baptist Church for twenty-five years. She left nine devoted children to mourn her loss.

Rev. H. M. King, of the Second Baptist Church, Jackson, conducted the last obsequies. She was buried in "Brandon Cemetery" near her husband, who preceded her thirteen years.

—Mrs. Busick's Children.

Obituary

On February the second the spirit of Sister T. T. Farmer took its flight to the Heavenly Father. A truer consecrated Christian never lived in the community. Loved and honored alike by both young and old. In the home with her and her devoted husband the preacher always found a very royal welcome, and always wanted to stay longer or return sooner.

Sylvarena Church of Copiah County has lost one of its most loyal and consecrated members. We miss her so, we attempt to so far as we can offer our sympathies to the lonely husband, children and all relatives and friends.

It would take God to reproduce such another being, faithful to the end and even to death. Always attentive at God's house and heartily co-operating in every movement for the kingdom or community interest.

We know that our loss is her eternal gain. Only sleeping, "Asleep in Jesus, blessed sleep, from which none ever wake to weep".

E. L. Moore,
E. J. Case,
W. W. Allred,
Committee.

Obituary

On Monday, January 19th, 1925, the gentle spirit of Brother W. O. Barham of Union, Mississippi, went back to God who gave it. Brother Willie had been in ill health for several weeks.

In his early manhood he found Jesus precious to his soul and confessed him as his Lord and Savior, uniting with the Woodland Baptist Church, which afterwards was moved to Hope and was known as Hope Baptist Church. He remained a loyal member of this church till the call came to come up higher, where he could praise his Master more perfectly.

He was married to Miss Virginia Woodfin in 1882. To this union were born four children, two boys and two girls: Mrs. B. E. Turner, Mrs. A. C. Goldman of Hope community, Mr. O. C. Barham of Union, Mississippi, and Mr. R. F. Barham of Auder, Mississippi. He is survived by all the children and his wife and several brothers. His remains were laid to rest in the Hope Cemetery. He was kind and indulgent in the home as husband, father, and grandfather. A good friend and thought-

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E. L. Moore,
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ful neighbor. Age 65 years, 9 months, and 23 days.

Whereas, our dear friend and beloved brother has lain down his work and entered his "Father's House of Many Mansions",

Be it resolved, that in his death our board of deacons lost one of its most active workers and wisest counsellors, our church one of its most consistent and loyal members, our community one of its most useful citizens, Christianity one of its best examples, and everyone within his reach a true and helpful friend.

Resolved further, that we thank God for his consistent life of Christian consecration and activities. It was to us, and still is, an inspiration to higher resolves and more faithful service.

Be it further resolved that a memorial page be set aside in the minute book of this church whereon these resolutions shall be inscribed, a copy furnished his family and also a copy to the Baptist Record.

Mrs. Lula Goldman,
Mr. C. L. Turner,
Mr. J. A. Grafton,
Committee.

OBITUARY

Miss Nannie Hutchins, daughter of Anthony Hutchins, was born September 24, 1864, professed faith in Christ, and was baptized into the fellowship of Hebron Baptist Church when about twenty years old. She lived here to the end of her journey, passing away at the home of her brother, W. C. Hutchins, January 17, 1925.

Her body was laid to rest in the family cemetery after services conducted by Brother N. R. Drummond, and a few words of appreciation by her pastor, J. P. Williams. She was a meek and quiet spirit loved most by those who knew her best, and died triumphant in the faith. The good influence of her beautiful character will live on to bless her loved ones left behind.

Her friend and pastor,

—J. P. Williams.

In Memoriam

At the residence of her daughter, Mrs. B. A. Porter, Memphis, Tennessee, February 20, 1925, at 1:15 p. m., the death angel claimed as his victim the noble spirit of Mrs. Virginia Louise Ernest. As she was only sick two and a half days, flu and pneumonia, her going out was indeed a shock to her devoted children, Mr. W. A. Ernest, Memphis, Mrs. B. A. Porter, Memphis, Mr. Walter Ernest, Dennison, Texas, Mr. Paul Ernest, Port Arthur, Texas, and Mrs. W. F. Martin, Grenada, Mississippi. She also leaves a host of friends and many relatives to mourn their loss. She was a consistent Christian from early life and was a member of the Durant Baptist Church about fifty years. Her lovely character and congenial nature won for her the love and friendship of all who knew her.

She was left a widow for many years, but by her strong faith in Christ, she rose above sorrows and disappointments, nobly filled her place in life and gave without complaint to her orphan children, self-sacrifice, love and devotion. She

has left for each of them the greatest legacy a parent can leave for loved ones. The example of a spotless Christian character.

May you all, by faith in Christ, strive to meet her in the beautiful mansion prepared for all who love Him.

"Casting all of your cares on Him, for He careth for you."

Her funeral was preached by her former pastor, Dr. A. V. Rowe, assisted by the present pastor of Durant Baptist Church, Rev. J. M. Metts. Sadly, but reverently her body was laid to rest till the "resurrection morn" in Mizpah Cemetery.

In sympathy,

—J. T. Ellis.

OBITUARY

Whereas, on January 15, 1925, the Ruler of all heaven and earth saw it was good to call our friend, brother, and former pastor, Rev. T. J. Miley, from his earthly labors to eternal heavenly rest, which he had so richly won.

And, as the church recalls with pleasure that Brother Miley was the pastor when Beulah Church was organized, and served as its pastor for the first nine years.

And, as the membership of Beulah Church wishes to express its high estimation of his splendid work, and its deep appreciation of his blessed memory,

Therefore, be it resolved by Beulah Church that a copy of these resolutions be sent to his bereaved wife and family, a copy to the Baptist Record, and a copy spread permanently on the church record.

R. B. Baugh, M.D.,
O. P. Hales,
J. H. Palmer,
Committee.

Rev. J. J. Walker

One of our strong and worthy Baptist leaders fell when death claimed Brother J. J. Walker, of Carriere. He became very sick with pneumonia one Tuesday morning and died the following Saturday morning. The writer and Brother M. K. Thornton officiated at the funeral service, in the Carriere Baptist Church, Sunday, January 17th. There was a beautiful expression of appreciation manifest in many ways but especially by the number of people who came to the last service.

May the Lord comfort his widow, daughter and son and other relatives and friends of the family.

Sincerely,

—O. P. Estes.

J. M. EDWARDS, SHUQUALAK
By J. F. Hailey

I wish to pay a tribute to this prince among men. He was stalwart, brave, quiet, unassuming, and bashful as a girl; but I have never known any one who was more consistent in walk and more attentive and constant in Christian duty. He was always in his place, and didn't have to be coerced or coaxed into what he believed to be his duty. I do not suppose he ever spoke an unkind word in his family. I have often heard the same of Mrs. Edwards. Their children exemplify the promise made in Psalms 103. Such men's places cannot be filled.

East Mississippi Department

By R. L. Breland

Yalobusha Board Meeting

The fifth Sunday in March the Executive Board of Yalobusha County Association will meet with Pilgrim's Rest Baptist Church, ten miles east of Coffeeville. Elder R. A. Kyle is the efficient pastor of this good church. The following program has been published:

10:00 a.m. Devotional—R. A. Kyle.
10:20 General Theme—"Thy Kingdom Come."

- (1) Foreign Mission Needs—Prof. J. L. Taylor.
- (2) Home Mission Needs—T. Gooch.
- (3) State Mission Needs—Elder Lee B. Spencer.

11:20 Sermon—Elder J. G. Lott.
NOON RECESS

1:15 Devotional—Elder C. T. Schmitz.

1:30 Our Women and Missions.

- (1) Prayer and Missions—Mrs. Lillie Lippincott.
- (2) Our W. M. U. and Missions—Mrs. J. R. Markette.
- (3) Our W. M. U. and Mission Study—Mrs. R. A. Kyle.

2:20 Our 1925 Program and Missions—Elder Lee B. Spencer.
2:50 Some Plans of the Board—R. L. Breland.

It is the purpose of some members of the Board to put on an intensive campaign during April with an effort to reach every church in the county and enlist them in the offering for home expenses and benevolence. Brother G. E. Denley is moderator and T. T. Gooch is clerk of the Association. Any of our state workers will be welcome and find a place in the program for them. Come.

I have long advocated a Baptist magazine in which our people could get pure reading matter and not have to put up with so much filth as we find in most magazines. Now we have a chance to have just such a magazine if we Baptists, and others, will support it and thus enable our editors to make of it what it should be.

Notes and Comments

Kind Words truly says: "Persecution is not the way to get rid of any faith or fallacy on earth. There must be enlightenment. Then comes true evangelism, calling for a change of heart and enlistment in the better life."

It is said of Moses that he was the meekest man that ever was, and this was said of him while his sister Miriam was after him on one occasion. Takes meekness to deal with women.

I had the joy of meeting with the church at Mt. Vernon, Holmes County, the second Sunday in a Sunday School rally. Elder J. M. Metts, of Durant, is pastor. Prof. John Q. Broadus, principal of Harmony Con-

solidated School, is the efficient superintendent. Splendid talks were made by Brethren J. E. Sweeny, former State Sunday School worker, and C. E. White, superintendent of West Sunday School.

I am giving Scobey Church, Yalobusha County, some pastoral service each month. I find a few men and a goodly band of faithful women there. Pray for the work that it may prosper. Wayside, nearby, will likely be supplied by Elder R. A. Kyle. An effort is being made to reach all the pastorless churches in the county.

I recently received a copy of the Baptist Monthly Magazine, published at Louisville, Ky., subscription price \$1.50 a year. Dr. J. W. Porter is editor-in-chief and Dr. T. T. Martin is also listed as editor. These names guarantee the soundness of the contents. It is well printed, on good paper, has about 80 pages all inclusive, and has some splendid articles in it. Why not subscribe?

Celebration Most Helpful

These days of fellowship, inspiration and information have been uplifting to the student body, and the great gathering may be of especial significance to Baptists everywhere who are looking to the 1925 program. A large assemblage of ex-students and friends assembled in a home-coming during the celebration week also reaped the benefits of the contact with this host of Southwide Baptist leaders. With the increased opportunity of the institution arising as a result of its transfer and the gift of the new building, it is expected that its development will be even more phenomenal in the next decade than has been the case in the past. Two other buildings are badly needed at the Seminary at the present time. These are an administration building and a building to house the School of Religious Education. The hope is entertained that these needs will be speedily met by other beneficent gifts on the part of our Baptists who are able to make them.

Local arrangements for the entertainment of the Baptist State Sunday School and B. Y. P. U. Convention next week are going forward in good shape with the people of all denominations in Tupelo co-operating splendidly. Judge C. P. Long, as Chairman of the Committee on Places of Meeting, has arranged for the Clark cotton warehouse for the joint sessions—a building that will seat 1,500 easily. The simultaneous conference sessions will be taken care of in the churches. Those expecting to attend the Convention, and particularly those coming in cars will be available for their transportation while here, should advise W. E. Holcomb, who is Chairman of the Committee on Assignment to Homes. A cordial welcome awaits you and we are anticipating one of the greatest sessions the convention has ever had.

—D. I. Purser.

As Goes the South--

Note These Facts:

WITHIN the territory of the Southern Baptist Convention we have 13,000,000 people above ten years of age. There are 4,234,152 people of foreign birth or parentage living in the South. Among the foreigners the Home Mission Board has 71 workers, reporting 821 baptisms last year, the organization of 17 churches and the erection of 37 houses of worship. New Orleans has 95,275 foreigners; Baltimore 246,750; Washington 87,372; St. Louis 343,133; Kansas City 84,383 and Louisville 53,366. We have 161,941 Indians living in the territory of the Convention. The Home Mission Board has 15 workers among the Indians, reporting annually increasing results. Last year there were 438 baptisms. There are 9,026,096 negroes in the South and the Home Mission Board has 36 workers among them. They reported 2,736 baptisms last year. We have only one worker among the half million Jews in the South. The Board serves 40,000 mutes in the South. The Board is serving 2,000,000 people in Cuba and the Canal Zone.

The Mountains

In the hills of the Piedmont country the Home Mission Board is working to win these stalwart lads and lasses for trained leadership. The Board has trained 130,000 in its 30 mountain schools. Last year there were 4,920 students in these mountain schools.

The South holds the future of our Nation in its hands.—Richard Edmonds.

SO

I believe the South will save the Nation from downfall.—J. B. Gambrell.

Evangelism

Because of the present strained financial condition of the Board we have temporarily suspended our Evangelistic Department till the Convention meets in Memphis. This does not mean that the department is to be abandoned. On the contrary it is the purpose of the Board at the earliest time possible to push the work with increased vigor. Last year our Evangelists reported 5,390 baptisms.

SOUTHERN Baptists gave only \$908,555, for Home Missions or 26 cents per member, last year. Can we meet the challenge now set before us with this sort of support of the Home Mission Board? We must build a strong home base if we purpose to win in the waiting conflict afar. Home Missions is absolutely essential to the success of every other phase of our denominational life. To continue its present work and retire its obligations the Home Mission Board needs \$1,685,637 during 1925. **Do your duty** in the 1925 Program of Southern Baptists and you will enable the Home Mission Board to carry forward its blessed work of building into the South the fabric of Christ's Kingdom and thereby saving the Nation.

Goes the Nation